تفسير سورة النبا

the Day of Resurrection

in light of soorah an-naba

compiled by Shawana A. Aziz

Published by Quran Sunnah Educational Programs
www.qsep.com

تفسير سورة النبا

the Day of Resurrection

in light of soorah an-naba

compiled by Shawana A. Aziz

Published by Quran Sunnah Educational Programs
www.qsep.com

Blank Page

CONTENTS

Blank Page

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

About the BOOK

Belief in the Day of Resurrection gives meaning and purpose to our brief stay in this transient world. It is the believer's goal to win the Pleasure of His Lord by worshiping Him alone, fulfilling His Commands and refraining from His Prohibition during his worldly life-span. On the Day of Judgment, his fate will be decided in accordance with his record of deeds; he who fulfills his obligations will be rewarded with eternal bliss in Paradise, and he, who fails to be a believer will be doomed to eternal Hell-Fire.

Those who reject the idea of being brought back to life are unable to understand the reality of this life and are ever confused about what lies beyond death. In their bewilderment, they concoct mysterious stories about what, if anything, happens to the soul after death.

Those who reject resurrection also cannot explain why certain things happen like, birth and death, why some people suffer

Published by **Quran Sunnah Educational Programs**
www.qsep.com

while others commit the most heinous crimes against humanity and go unpunished?

Such uncertainty in belief causes misery in life. Self-indulgence overwhelms man and he races against time to achieve physical pleasures - by hook or by crook - for fear that his time will come to an end before he can enjoy life's pleasures. Destructive behavior and immoral attitudes take the lead because disbelief in resurrection makes following any moral principle worthless. Man becomes inconsiderate of his fellow men. Consequently, the whole society suffers from chaos, greed, transgressions and intolerance.

On the other hand, a believer in resurrection focuses on his ultimate goal and does not let trivial pleasures of the world distract him. He is always satisfied with little provision and his soul is free from cravings and greed because he knows that what is in store for him in the Hereafter is much more than this world can offer. The Prophet ﷺ said, "The world is a prison for the believer and a paradise for the disbeliever." [Saheeh Muslim]

A believer's certainty of faith provides him with all the answers he needs to live a serene life; he understands the purpose of life and death, struggle and trial.

He is solicitous in his attitude and behavior with others and refrains from any sort of transgression. It does not upset him if he does not receive his due in this world or is treated unjustly because he is well-aware that this world is not the final place for judgment, rewards and punishments. He is certain that the time will come for all matters to be settled justly and that time is the Day of Judgement. Reckoning thus brings comfort and solace to the heart of a believer, and peace and tranquility to society as a whole.

Soorah an-Naba was revealed in response to the Arab pagan's denial of the Day of Resurrection. It thus contains proofs of Allah's Ability to resurrect His creation, proofs that we witness in our day to day lives! Soorah an-Naba describes how this great event will take place and how the ambiance of the earth will quickly change

into an atmosphere that will cause terror in the hearts of the people. The Soorah depicts the evil abode of the disbelievers and their crimes. It also illustrates the rewards and blessings the believers will receive from their Lord on the Day of Judgement. It further describes the great events of that Day; the intercessions, reckoning and weighing of the deeds in the balance. The Soorah contains admonitions and glad tidings for those who take heed.

With the intent of making the Tafseer of this Soorah comprehensively beneficial for the reader, various famous Arabic *Tafaseer* (pl. of *Tafseer*) and original Arabic books about the subject were referred to. From amongst them are; *Tafseer al-Qur'aan al-Adhee*m of Shaikh Salih al-Uthaimeen, *Adwaul-Bayan* of Imam Shanqitee, *Tafseer Ibn Katheer* of Hafidh Ibn Katheer, *Fathul-Baree*, *Jamee al-Uloom wal-Hikam* and *Sharh Muslim* by an-Nawawi, *Sharah Usool al-Imaan* of Shaikh Salih al-Uthaimeen, *Al-Eeman bil-Malaaikah wa-Athruhu fi-Hayatil-Ummah* and *Aqeedah at-Tawheed* by Shaikh Salih ibn Fawzan al-Fawzan and others.

May Allah accept all sincere efforts and all success lies with Him Alone.

Shawana A. Aziz

Blank Page

سُورَةُ النَّبَإِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَإِ الْعَظِيمِ ﴿٢﴾
الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

"What are they asking about?
About the great news.
About which they are in disagreement.
Nay, they will come to know!
Nay, again, they will come to know!"

[Soorah an-Naba (78): 1-5]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Allah's Messenger was sent with the Qur'aan which calls mankind to believe in the Oneness of Allah and informs about issues of Ghayb (unseen). A significant event of the Ghayb is the Day of Resurrection.

The disbelievers disputed about the truthfulness of the Prophet and the Wahy (revelation) that was revealed unto him. They disbelieved in the Qur'aan and the information it contained. Some called it magic, while others called it poetry! Some even said, "This (Muhammad) is naught but a man who wishes to hinder you from that which your fathers used to worship." [Soorah Saba (34): 43]

The disbelievers questioned the occurrence of the Day of Resurrection. Allah, thus revealed, **"What are they asking about?"** Then He, Himself answered the question saying, **"About the great news."** The great news of resurrection and recompense.

"About which they are in disagreement." some believe in it and some reject it, while some are doubtful and hesitant. "And they say, "When we are bones and fragments (i.e., destroyed), should we really be resurrected (to be) a new creation?" Say (O Muhammad), "Be you stones or iron, Or some created thing that is yet greater (or harder) in your breasts (even then you shall be resurrected)." Then, they will say, "Who shall bring us back (to life)?" Say, "He Who created you first!" Then, they will shake their heads at you and say, "When will that be?" Say, "Perhaps it is near!" [Soorah al-Isra (17): 49-51]

"Nay, they will come to know!" Allah declares that those who have belied this great news will eventually know it with certainty; when they witness it themselves on the Day of Judgement.

Imam Ibn Katheer (rahimahullah) explained that the repetitive saying, **"Nay, they will come to know! Nay, again, they will come to know!"** is a threat from Allah to those who deny resurrection. On the Day of Judgement, they will be in an awful state

because, “they said, “There is no (other life) but our (present) life of this world, and never shall we be resurrected.” If you could but see when they will be held (and made to stand) in front of their Lord! He (Allah) will say, “Is not this (Resurrection and the taking of the accounts) the truth?” They will say, “Yes, by our Lord!” He will then say, “So taste you the torment because you used not to believe.” [Soorah al-An'am (6): 29-30] “They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein.” [Soorah ar-Ra’d (13): 5]

أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ﴿٦﴾ وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾
وَخَلَقْنَٰكُمْ أَزْوَٰجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾
وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾
وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾
لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّٰتٍ أَلْفَافًا ﴿١٦﴾

"Have We not made the earth as a bed,
And the mountains as pegs?
And We have created you in pairs.
And We have made your sleep a thing for rest.
And have made the night as a covering,
And have made the day for livelihood.
And We have built above you seven Shadaad,
And have made (therein) a shining lamp (sun).
And have sent down from clouds abundant water. That We may produce corn & vegetation. And gardens of thick growth."

[Soorah an-Naba (78): 6-16]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

Published by **Quran Sunnah Educational Programs**
www.qsep.com

In these verses, Allah declares His Great Ability and Power to create amazing things. He speaks about their magnitude as a proof of His Ability to do whatever He wishes concerning the Day of Judgement so that people may realize that Allah, Who is Able to create these things from '*adam*' i.e., 'nothing' is surely Able to bring life to the dead.

Allah begins by mentioning the blessing of a smooth, firm and flat earth, which is subservient to the creation. He says, **"Have We not made the earth as a bed."** The earth is not made hard which people cannot plow or cultivate or walk on; nor is it made flabby and soft upon which they cannot settle. Rather, the earth is smoothed out in accordance with the requirements of the people. Moosa عليه السلام said describing His Lord when Fir'awn asked him about Allah, "(it is He,) Who has made earth for you like a bed; and has opened roads for you therein…" [Soorah Ta-Ha (20): 53]

"And the mountains as pegs?" in order to provide cohesiveness and stability to the earth like the pegs of a tent. Geologists agree that mountains have strong roots in the ground like that of pegs used to anchor a tent because of which it stands strong, firm and unshaken by the wind.

"And We have created you in pairs." i.e., different categories of male and female, small and big, black and white, and various other kinds. They are of different kinds according to what Allah Willed and His Wisdom dictated so that people consider the Ability of Allah to create mankind from one sole matter (dust) to be of so many different categories. "And among His Signs is this, that He created you (i.e., Adam) from dust, and then - behold you are human beings scattered!" [Soorah ar-Rum (30): 20]

The Messenger of Allah said, "Allah created Adam from a handful taken from throughout the earth. Hence the sons of Adam

vary as the earth varies, so they are white and red and black and (colors) in between, evil and good, easy-going or difficult or something in between." [Abu Dawood]

Imam Ibn Katheer (rahimahullah) explained, **"And We have created you in pairs."** to mean male and female, both enjoying each other physically and emotionally. "And among His Signs is this, that He created for you wives from among yourselves that you may find repose (rest) in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect." [Soorah ar-Rum (30): 21]

If Allah had made all of Adam's progeny male, and created the females from another kind, there would have never been harmony between them, rather that would cause revulsion. Out of His Perfect Mercy, Allah made their wives from their own kind, and created love and kindness between them. Allah says, "It is He Who has created you from a single person, and He has created from him his wife (i.e., Hawwa from Adam's short left rib), in order that he might enjoy the pleasure of living with her." [Soorah al-A'raf (7): 189] See, Tafseer Ibn Katheer

"And (We) have made your sleep as a thing for rest." Sleep rejuvenates the body and the soul. It reduces fatigue and tiredness after the faculties and limbs have become tired. "And among His Signs is the sleep that you take by night and by day..." [Soorah ar-Rum (30): 23] **"And have made the night as a covering,"** that produces a quiet and tranquil environment to rest.

"And have made the day for livelihood." The day is radiant and luminous that enables people to move about easily in order to earn livelihood.

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Allah reminds His Favor of altering day into night and night into day - everyday - in Soorah al-Qasas, "Say (O Muhammad), "Tell me! If Allah made night continuous for you until the Day of Resurrection, who is an ilah (a god) besides Allah who could bring you light? Will you not then hear?"

Say (O Muhammad), "Tell me! If Allah made day continuous for you until the Day of Resurrection, who is an ilah (a god) besides Allah who could bring you night wherein you rest? Will you not then see?

It is out of His Mercy that He has put for you night and day, that you may rest therein (during the night) and that you may seek of His Bounty (during the day), and in order that you may be grateful." [Soorah al-Qasas (28): 71-3]

"And We have built above you seven Shadaad," meaning, the seven heavens in their vastness, loftiness, perfection and precision, "Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?" [Soorah Qaf (50): 6]

There are many benefits of these **seven Shadaad**, from which is what Allah mentions next, **"And have made (therein) a shining Wahhajah (lamp, i.e., sun),"** which illuminates the whole universe and provides light as well as heat and energy for growth. 'WaHHajah' means, 'fiery, blazing and glowing.'

After having mentioned **As-Siraj al-Wahhajah** that gives out heat, Allah also mentioned its opposite - water that has moisture and coolness, **"And have sent down from the rainy clouds abundant water."** The heat of the sun is thus complemented with the water from the sky; so, **"That We may produce therewith corn and vegetation. And gardens of thick growth."** Earth is thus given life through the same water and it produces different fruits, fragrances,

tastes and smells, "And in the earth are neighboring tracts (meaning, of various colors and types; some red, some white, yellow or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities) and gardens of vines, and green crops, and date palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm), **watered with the same water**, **yet some of them We make more excellent than others to eat.** Verily, in these things, there are Ayat (proofs, lessons, signs) for the people who understand." [Soorah ar-Rad (13): 4]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

4 Proofs of Resurrection

In the initial verses of Soorah an-Naba, Allah cited four proofs we witness in this worldly life that testify to the Great Power and Ability of Allah to resurrect.

Imam Shanqitee (rahimahullah) enumerates these four proofs in his famous Tafseer, 'Adwaul-Bayan,' he writes, 'It is known that the proofs of resurrection are four…

Creation of the Earth and the Heavens

Allah informed us about them in the following verses of Soorah an-Naba, **"Have We not made the earth as a bed,"** and His Saying, **"And We have built above you seven strong (heavens), And have made**

(therein) a shining lamp (sun).” [Soorah an-Naba (78): 6-7 and 12-13]

These verses speak about cosmology (a scientific study of the origin and structure of the universe) and testify to the Ability of Allah to recreate mankind as He says (in Soorah al-Ghafir (40): 57), “The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know... Verily, the Hour is surely coming, there is no doubt about it, yet most men believe not.’

Additional Note

Imam Ibn Katheer writes in the Tafseer of the above-mentioned verse (40): 57,

“Allah tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth... He, Who is able to do that (i.e., create heavens and earth), is able to do anything that is less than that (for example, resurrect his creation).

Allah says, “Do they not see that Allah, Who created the heavens and the earth, was not wearied (tired) by their creation, is Able to give life to the dead. Yes, He surely is able to do all things.” [Soorah al-Ahqaf (46): 33]

...Many of the (pagan) Arabs affirmed that Allah created the heavens and the earth, but they denied and rejected the idea of resurrection; they acknowledged something which was greater than that which they denied.” [end quote] [end of Additional note]

REVIVAL of the EARTH through VEGETATION

Concerning revival of the earth through vegetation, Allah says in Soorah an-Naba, verses 14-16, **"And have sent down from the rainy clouds abundant water. That We may produce therewith corn and vegetation, And gardens of thick growth."** and His Saying, "And among His Signs (is this), that you see the earth barren (and lifeless with no growth), but when We send down water (rain) to it, it is stirred to life and growth (of vegetation). Verily, He Who gives it life, surely, (He) is Able to give life to the dead. Indeed! He is Able to do all things." [Soorah Fussilat (41): 39]

ADDITIONAL NOTE

In Soorah al-A'raf (7): 57, Allah explains that revival of the earth by sending down rain is a Sign of Resurrection, He says, "And it is He Who sends the winds as heralds of glad tidings, going before His mercy (i.e., rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed." meaning, just as We bring life to the dead land after rainfall, We shall raise up the dead on the Day of Resurrection.

After Allah sends down rain from the sky, the corpses will grow in their graves, just as the seeds grow in the ground on receiving rain, Abu Hurayrah ﷺ related from the Prophet

Published by **Quran Sunnah Educational Programs**
www.qsep.com

, "…Allah will send down rain from the sky and the dead body will sprout just as a green plant sprouts.

Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it, the creation will be assembled on the Day of Judgement." [Quoted from Tafseer Ibn Katheer]

Hence, Allah often mentions the similarity between bringing life to dead land through the sprouting of green plants/vegetation and the raising up of the dead on the Day of Judgement. "Allah is He Who sends the winds, so they raise clouds, and spreads them along the sky as He wills, and then breaks them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo! they rejoice! And verily before that (rain), just before it was sent down upon them, they were in despair! Look then at the effects (results) of Allah's Mercy, how He revives the earth after its death. Verily! That (Allah) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things." [Soorah ar-Rum (30): 48-50] [end of Additional note]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

ORIGINATION of MAN from 'adam' (non-existence)

Regarding this Allah says in Soorah an-Naba, **"And We have created you in pairs."** i.e., in categories as Allah says in Soorah Ya-Sin, "Does not man see that We have created him from Nutfah. Yet behold, he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says, "Who will give life to these bones after they are rotten and have become dust." Say, "He will give life to them Who created them for the first time! " [Soorah Ya-Sin (36): 77-79]

ADDITIONAL NOTE

REPEATING the CREATION is even EASIER

"And He it is Who originates the creation, then He will repeat it; and this is easier for Him." [Soorah ar-Rum (30):27]

Mujahid said, "Repeating it is easier for Him than originating it, and originating it is (also) easy for Him."

The Prophet said, "Allah says, "The son of Aadam denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so.

As for his denying Me, it is his saying, "He will not remake me as He originated me" - while originating the creation is not easier for Me than re-creating him.

As for his reviling Me, it is his saying, "Allah has taken to Himself a son," while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me." [Saheeh al-Bukharee] [end Additional note]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

OBSERVED Phenomenon REVIVING the DEAD in TRUTH in this WORLDLY life

Concerning this Allah says, **"And have made your sleep as (Subata) a thing for rest."** [Soorah an-Naba (78): 9] (Subata comes from the word,) Subath: (meaning) discontinuation/interruption of activity/movement.

It is said that this (i.e., discontinuity of movement) is death, so it (sleep) is a minor death, and Allah called it (sleep) death in His Saying, "It is Allah Who Yatawaffa (lit. causes to die) the souls at the time of their death, and those that die not during their sleep." [Soorah Az-Zumar (39): 42]

And His Saying, "It is He, Who Yatawaffakum (lit; causes you to die) by night (when you are asleep), and has knowledge of all that you have done by day, then he raises you up again (i.e.; wakes you up) (so) that a term appointed (your life period) be fulfilled…" [Soorah al-An'aam (6): 60] [End quote from Adwaul-Bayaan]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

After mentioning the four proofs of resurrection,
Allah describes how Resurrection will commence;
the atmosphere of the earth
and condition of its people on the Day of Judgement.

إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾
يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

"Verily, the Day of Decision is a fixed time.
The Day when the Sur will be blown and
you shall come forth in crowds (groups);"

[Soorah an-Naba (78): 17-18]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

Published by **Quran Sunnah Educational Programs**
www.qsep.com

It is the Day of Judgment that Allah calls, **the Day of Decision.** It is called such because on that day Allah will decide between the people of truth and the people of falsehood, the disbelievers and the people of Eeman, and He will decide between the people of Paradise and the people of Hell-Fire.

Allah will also decide between His slaves who disagreed. He will decide between the oppressors and the oppressed to the extent that, "The animal who lost a horn will settle the score with the one that has horns on the Day of Resurrection." [Hadeeth quoted from Tafseer Ibn Katheer]

If it is asked, how can scores be settled among the animals that are not accountable? Then it will be said:

Firstly, Allah does as He wills, and He cannot be questioned as to what He does.

Secondly, the purpose of settling the scores even amongst the animals is to demonstrate that on the Day of Judgement nobody's rights will be neglected. The rights of the oppressed will be settled, and the oppressor will be held accountable. This is the Perfect Justice of Allah.

Imam an-Nawawi writes in Sharh Muslim, under the hadeeth of Tarjumah, "This clearly indicates that the animals will be gathered on the Day of Resurrection and that they will be resurrected on the Day of Resurrection like humans who are accountable. Children, the insane and those whom the call did not reach will also be resurrected. There is also evidence in the Qur'aan and Sunnah to support that. Allah says, "And when the wild beasts shall be gathered together." [Soorah at-Takweer (81): 5]

If there is a phrase in a text of sharee'ah whose apparent meaning is not impossible whether according

to sharee'ah or reason, then it must be interpreted according to its apparent meaning. The scholars said that reward and punishment are not essential features of the gathering and the resurrection.

The settling of scores between the hornless and horned animals is not based on accountability, because they are not held accountable, rather it is retaliation in kind for the sake of justice. And Allah knows best."

If this is the situation with regard to animals who are not accountable, then how about us who are accountable for our actions and also have the ability to reason and logic?

Imam Ahmad recorded that Abdullah Ibn Muhammad Ibn Aqil heard Jabir Ibn Abdullah say, "I was told about a Hadeeth which a man heard from the Prophet, so I bought a camel and put my saddle on it, then I traveled on it for a month until I came to Sham, where Abdullah Ibn Unays was. I said to the doorkeeper, "Tell him that Jabir is at the door." He said, "Jabir bin Abdullah?" I said, "Yes." So he came out, still putting his garment on, and embraced me, and I embraced him, and said, "I heard a Hadeeth narrated by you, that you heard from the Messenger of Allah about reciprocal punishments. I was afraid that you or I would die before I could hear it." He said, "I heard the Messenger of Allah say, "Allah will gather the people -- or His servants -- on the Day of Resurrection, naked, uncircumcised and Buhman." I asked, "What is Buhman?"

He said, "They will have nothing with them. Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near, 'I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter -- even if it is only the case of a slap.' We said, "How will that be, when

Published by **Quran Sunnah Educational Programs**
www.qsep.com

we have come before Allah barefooted, naked, uncircumcised and having nothing with us." He said, "By good deeds and by evil deeds."" [Quoted from Tafseer Ibn Katheer]

Imam Ahmad recorded that Aa"isha said that one of the Companions of the Messenger of Allah sat down before him and said, "O Messenger of Allah, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them?"

The Messenger of Allah said, "The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you.

If your punishment of them was less than what they deserved for their misconduct, then this will count in your favor.

If your punishment of them was more than what they deserved for their misconduct, then Allah will take what is due to them from you." Then the man started to weep before the Messenger of Allah, and he asked, "What is the matter with him. Has he not read the words of Allah, 'And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account." The man said, "O Messenger of Allah, I think there is nothing better than keeping away from these people -- meaning his slaves -- I call upon you to bear witness that they are all free." [Quoted from Ibn Katheer]

The exact time of the Hour is hidden from the creation including the Prophets, Messengers and Angels. Even the best of the Messengers,

the KNOWLEDGE of the onset of the HOUR is a matter of GHAYB (unseen) due to Great WISDOM

our Prophet Muhammad did not know when the Hour will begin. "They ask you (O Muhammad) about the Hour — when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof. You (O Muhammad) are only a warner for those who fear it." [Soorah an-Nazi'aat (79): 42-45]

Allah has not only concealed the time of the as-Saa'ah al-Kubraa (the major Hour; i.e., the Day of Resurrection), but He has

Published by **Quran Sunnah Educational Programs**
www.qsep.com

also kept hidden the time of as-Saa'ah as-Sughra (the minor Hour i.e., the time of death for each person) because the Prophet was sent with glad tidings of Paradise in the afterlife for those who obey Allah, and with warnings of Hell for those who disobey Him. The purpose of this can only be achieved if the time of one's death and the time of the Hour is concealed, so that the people fear that they might be caught unprepared.

Shaikh as-Sa'di writes, '(the exact time of the hour is concealed) because knowing the time of the Hour serves no spiritual or worldly purpose for the people. Rather their interest lies in it's being concealed from them, the knowledge of that has been kept hidden from all of creation and Allah has kept it to Himself. "To your Lord belongs (knowledge of) the term thereof." [end quote]

Allamah al-Aloosi (rahimahullah) writes, "Allah has concealed the knowledge of the Hour because Sharee'ah wisdom and reason dictate that it should be so, because this is more effective in calling people to obey Him and discouraging them from disobeying Him. Similarly, he has also concealed the lifespan of each person. The (Qur'anic) verses indicate that (even) the Prophet did not know when the Hour would begin. Yes, he knew that it was close in general terms, and he informed us of that." [end quote]

It is due to Allah's Mercy towards His creation that He has informed us about the signs which indicate that the onset of the Hour is approaching. Every time we see one of its signs, our fear of the Hour and its horrors will increase, as will our

Published by **Quran Sunnah Educational Programs**
www.qsep.com

certainty that it is at hand; and we might prepare for it by doing more righteous deeds. Allah says, "Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come." [Soorah Muhammad (47): 18]

The Prophet said, "Hasten to perform good deeds before six matters come to pass: the rising of the sun from the west, the smoke, the Dajjal, the Beast, and that which will come to each one of you alone (i.e., death), and that which will affect everyone (i.e., Resurrection)." [Saheeh Muslim] This means: try to beat the six signs of the Hour and hasten to perform righteous deeds before they come to pass. Because good deeds that are performed after the six signs have appeared will neither be accepted nor rewarded.

The Prophet warned us, "This world is nearly finished... and there is nothing left of it but a little, like the little bit of water at the bottom of a vessel, which will soon be drunk..." [Saheeh Muslim]

> "What do you think of something which has a fixed time and you see it passing by day after day until it reaches its end and it reaches its last stage. The same is true for the world, everyday it approaches closer to its end until it will reach its final stage, and this is why Allah says, "And We delay it only for a term (already) fixed." [Soorah Hud (11): 104]
>
> [See, Tafseer al-Qur'aan al-Adheem by Shaikh Salih al-Uthaimeen]

"The Day when the Sur will be blown," When a Bedouin came to the Messenger of Allah and asked about the Sur, he replied, "It is a

horn that will be blown into.” [See, Silsilah al-Ahaadeeth as-Saheehah]

It has also been related in a Hadeeth on the authority of Abu Hurayrah that the Sur (horn/trumpet) has a circumference as large as the heavens and the earth. [See, Tafseer Ibn Katheer]

Numerous Ahadeeth relate that Israfeel is responsible for blowing the Sur, and he is ever ready to blow it since the time Allah appointed him with the Sur. The Prophet said, “Since the time when the one who will blow the Sur was appointed, his eyes are ever ready, looking towards the Throne, fearing lest the Command be issued before he blinks, as if his eyes are two brilliant stars.” [Silsilah al-Ahaadeeth as-Saheehah]

The Sur will be blown twice; the first will cause all creatures to fall unconscious and the second will bring about the resurrection; these blasts are called Rajifah and Radifah respectively in Soorah an-Nazi'aat (39): 6-7.

Allah describes these blasts in Soorah az-Zumar (39): 68, “And the Sur will be blown (for the first time) and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.”

Allah’s Messenger described how quickly people will die upon the blowing of the Sur; he said, “The Hour will certainly come, whilst two men will be spreading out a garment between them, but they will not be able to sell it or fold it up.

The Hour will come when the man will milk his she-camel and will take the milk away, but he will not be able to drink it.

The Hour will come before a man who will repair his trough (a long, narrow container, open on top, for feeding or watering animals) and will

not be able to bring his animals to drink it.

The Hour will come when a man will raise a morsel of food to his mouth but he will not be able to eat it." [Saheeh al-Bukharee]

The souls of all the creatures will be taken until the last one to die will be the Angel of death. None will remain except the Ever-Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say thrice, "Whose is the kingdom this day", then He will answer Himself, "It is Allah's, the One, the Irresistible!" [Soorah Ghafir (40): 16]

Then the first one to be brought back to life will be Israfeel, and Allah will command him to blow the Sur again… Allah says further in Soorah az-Zumar (39): 68, "Then it will be blown another time, and behold they will be standing, looking on." meaning after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. [See, Tafseer Ibn Katheer]

Abu Hurayrah related that the Messenger of Allah said, "That which is between the two blowing are forty." Someone asked, "Is it forty days, O Abu Hurayrah." But he (Abu Hurayrah) refused to reply, saying, "no comment."

They then asked, "Is it forty months?" But he (Abu Hurayrah) refused to reply, saying, "no comment." They asked again, "Is it forty years." But he refused to reply, saying, "no comment."

Abu Hurayrah added, "The Prophet said, "Then Allah will send down rain from the sky and the dead body will sprout just as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it, the creation will be assembled on the Day of Judgment." [Quoted from Tafseer Ibn Katheer]

Imam an-Nawawi (rahimahullah) writes, "What is meant is that he refused to specify whether it would be forty days, or years, or

months. Rather what he was sure of was that it would be just forty. It is explained in another report narrated by someone other than Muslim, which says that it will be forty years.

The phrase, 'the little bone at the end of the coccyx,' refers to the small bone at the base of the spine, which is the end of the coccyx. This is the first part of a person that is created, and it is what will be left of him so that he will be created anew from it." [Sharh Muslim (18/92)]

Some scholars said that the trumpet will be blown three times, (i) the blast which will terrify all people [mentioned in the verse quoted below (27): 87], (ii) the blast which will cause all people to faint [mentioned in the verse (39): 68)] and (iii) the blast upon which all creatures will be resurrected. They base this on the verse in which Allah says, "And (remember) the Day on which the Trumpet will be blown, and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt). And all shall come to Him, humbled." [Soorah Naml (27): 87]

Although swooning is mentioned in one verse and terror is mentioned in another, it does not imply that there will be a third blast. Rather, they will happen at the blowing of the Sur for the first time, so when the Trumpet is blown, the people will be terrified, and will swoon as a result and die as Ibn Hajr (rahimahullah) explained in Fath al-Baree (11/36), "The fact that these are two concepts does not mean that they cannot happen as a result of the first Trumpet blast."

A lengthy hadeeth which mentions that the Sur will be blown thrice is also quoted as evidence. Al-Hafiz ibn Hajar al-Asqalani (rahimahullah) explained that this is a da'eef (weak) hadeeth in Fath al-Baree (11/369).

Published by **Quran Sunnah Educational Programs**
www.qsep.com

From what has preceded, it may be understood that when Allah decrees that all living beings should die, He will command the Angel to blow the Trumpet, which will terrify all creatures and as a result of which they will faint and die. Then they will stay like that for as long as Allah decrees and their bodies will decay within this period until there is nothing left except the bone from the base of the coccyx, which is a round bone at the base of the spine. Then Allah will send rain, and when the water reaches this bone, the body will grow from it like a plant grows and people will be recreated just as Allah created them the first time.

Ibn Taymiyah (rahimahullah) says about the initial creation and the re-creation on the Day of Judgment, "The two creations are two things of the same category; they are similar in one way and different in another." [Majmoo al-Fatawa]

What this means is that although Allah will restore the souls of His slaves, their bodies will posses additional abilities. For example, they will not die no matter what ordeal befalls it, they will be given the ability to see Angels and Jinn, etc.

However, it will not be a new creation as Shaikh Muhammad ibn Salih al-Uthaimeen (rahimahullah) explains, "If it were a new creation, it would mean that the body which performed the sins in the world would be safe from any punishment. To be resurrected in a new body and bear punishment in the new body is against justice." [Ibn Uthaimeen, Majmoo (3/174)]

So, after the Sur is blown for the second time, the souls will return to their bodies and people will come forth from their graves and hasten to the place of gathering. "They will say, "Woe to us! Who has raised us up from our place of sleep." (It will be said to them), "This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth!" It will be but a single *Saihah* (shout, etc.), so behold! They will all be brought up before Us!" [(36): 51-53]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

All creation will be brought together in one place, “That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.” [Soorah Hud (11): 103-4] The angels will be present, the Messengers will gather and all of creation will be gathered mankind, Jinn, birds, wild beasts and domestic riding animals.

It is recorded in the two Saheeh from Ibn Abbas , who reported the Messenger saying concerning mankind, “You will be gathered barefooted, naked and un-circumcised.” Aa’isha (radhi allahu anha) remarked upon hearing this, “O Messenger of Allah, men and women together, looking at one another!!?” He replied, “O Aa'isha, it will be too distressing for them to be looking at one another.” [Mishkat al-Masaabeh]

It will be such because every man, that Day, will have enough to make him careless of others. In fact, “That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man, that Day, will have enough to make him careless of others.” [Soorah Abasa (80): 34-37] Qatadah said, “The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin -- due to the terror of that Day.” [See, Tafseer Ibn Katheer] “And no friend will ask a friend (about his condition), though they shall be made to see one another.” [Soorah Maarij (70): 10]

The people will be TERRIFIED on the Day of JUDGEMENT, except the PIOUS

Abu Na'eem narrated from Shaddaad ibn Aws that the Messenger of Allah said, "Allah says, By My Glory and Majesty, I will not give My slave two securities and two fears. If he feels safe from Me in the world, I will cause him to be frightened on the Day when I gather My slaves together, and if he fears Me in the world (by refraining from evil deeds and sins and by performing righteous deeds), I will make him feel safe on the Day when I gather my slaves together." [Sisilah al-Ahaadeeth as-Saheehhah (hasan)]

So, the more a person possesses Taqwa (fear) of Allah in the world, the more secure he will feel on the Day of Resurrection. Allah says, while speaking about his righteous slaves, "The greatest terror (of the Day of Resurrection) will not grieve them, and the Angels will meet them, (with the greeting), "This is your Day which you were promised." [Soorah al-Anbiya (21): 103] and, "(It will be said to the true believers), My worshippers! No fear shall be on you this Day, nor shall you grieve." [Soorah az-Zukhruf (43): 68-69]

In the next verses of Soorah an-Naba,
Allah mentions some horrors of the Day of Judgement;
the like of which humanity will have never seen before and
it will cause terror in the hearts of the people.

وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتۡ أَبۡوَٰبٗا ١٩
وَسُيِّرَتِ ٱلۡجِبَالُ فَكَانَتۡ سَرَابًا ٢٠

**"And the heaven shall be opened,
and it will become as gates.
And the mountains shall be
moved away from their places
and they will be as if they were a mirage."**
[Soorah an-Naba (78): 19-20]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

Published by **Quran Sunnah Educational Programs**
www.qsep.com

The horror of the Day of Resurrection will be so severe that mankind will loose their minds. Whoever sees them in that state will think that they are drunk. The nursing mother will forget her nursling; the one who is dearest to her and to whom she shows the most compassion! And every pregnant woman will drop her load before the pregnancy has reached full term because of the intensity of the horror as Allah says in the Qur'aan, "O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but severe will be the Torment of Allah." [Soorah al-Hajj (22): 1-2]

"And the heaven shall be opened, and it will become as gates," for the descending of the Angels (as Imam Ibn Katheer explained) - after it had been a well-protected roof.

In this is a proof of Allah's Great Ability that He caused the **seven Shadaad** (i.e., the seven heavens, as described in the previous verses of Soorah an-Naba) to vanish and become gates.

The Qur'aan gives more details about the condition of the heavens on the Day of Judgement in numerous other verses such as, "the heaven will split asunder (separate into pieces), for that Day it will be frail (weak) and torn up..." [Soorah al-Haqqah (69): 16]

Then the Lord will cause the heavens to melt and, "...the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.)." [Soorah al-Marij (70): 8] and the sky will take on different colors, "Then when the heaven is rest asunder (separate into pieces), and it becomes Wardah like Dihan (i.e., rosy or red like red-oil, or red

Published by **Quran Sunnah Educational Programs**
www.qsep.com

hide).” [Soorah ar-Rahman (55): 37] i.e, it will melt and will be colored, just like the staining of the dye; sometimes red, sometimes yellow, blue or green.

"And the mountains shall be moved away from their places and they will be as if they were a mirage (an illusion which often appears as a pool of water)." “And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.” [Soorah an-Naml (27): 88] meaning, you will see them as if they are fixed and as if they will remain as they are, but they will pass away as the passing away of the clouds and they will move away from their places. This is like the verse, “On the Day when the heaven will shake with a dreadful shaking, And the mountains will move away with a (horrible) movement.” [Soorah at-Tur (52):9-10] “And they ask you concerning the mountains, say, ‘My Lord will blast them and scatter them as particles of dust.’” [Soorah Ta-Ha (20): 105]

Other HORRORS of the Great DAY

a) **The sea will be kindled with fire** and become a raging fire that surrounds the people in the gathering area, "and when the seas become as blazing fire." [Soorah at-Takwir (81): 6]

b) **The sun will be brought close to the people.** Al-Miqdad ibn al-Aswad related, "I heard the Messenger of Allah say, "On the Day of Resurrection, the sun will be brought so close to the people that it will be as close to them as one mile."

Saleem ibn Aamir said, "By Allah, I do not know what was meant by the word meel, (translated here as 'mile'), whether it refers to a measure of distance or to the stick that is used to apply kohl to the eyelid."

He added, "the people's sweat will vary according to the amount of their (evil) deeds. For some of them their sweat will

Published by **Quran Sunnah Educational Programs**
www.qsep.com

reach their ankles, for others it will reach their knees or their waists, and for some it will reach their mouths, like rain." [See, Saheeh Muslim] in another hadeeth of Bukharee, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears."

SEVEN under the SHADE of Allah

On the Day of Judgement, when people will be suffering under the harsh glare of the sun, seven fortunate people will be shaded by Allah, the Sublime, under His Throne.

Abu Hurayrah related, "the Messenger of Allah said, 'There are seven whom (Allah) will shade with His Shade on the Day when there will be no shade except His; the just ruler, the young man who grows up worshipping his Lord, the man whose heart is attached to the mosque, two men who love one another for the sake of Allah, meeting and parting for that reason; a man who is invited (to a sin) by a woman of high status and beauty, but he says, 'I fear Allah,' a man who gives in charity so secretly that his left hand does not know what his right hand gives; and a man who remembers Allah when he is alone, and his eyes fill with tears.'" [Agreed upon]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

c) “the earth will be changed to another earth.” [Soorah Ibraheem (14): 48] Imam Ibn Katheer writes, “meaning, …the earth will be changed to an earth other than this earth that we know and recognize.” It is recorded in the two Saheehs that Sahl ibn Sad said that Prophet said, “On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.”

Ibn Abbas said in his commentary on the above verse, “Some things will be added to it and some will be taken away, and its hills, mountains, valleys and trees will disappear, and it will be spread out like an Ukazi carpet.” [Fathul-Baree]

Jabir narrated a marfoo hadeeth that states, “the earth will be spread out like a carpet, then the son of Adam will have nothing of it except the place where his feet are standing.” [Fathul-Baree]

d) Another horrifying indication of people’s misery on that Day is the fact that it will be extremely long; fifty thousand years.

Because the Day will be so long, the people will think that they only stayed in this world for a part of a day, “On the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day.” [Soorah Yunus (10): 45]

This also shows the shortness of the worldly life in comparison with the Hereafter, “He (Allah) will say, ‘What number of years did you stay on earth?’ They will say, ‘We stayed a day or part of a day. Ask of those who keep account.’ He (Allah) will say, ‘You stayed not but a little, if you had only known!’” [Soorah al-Mu’minoon (23): 112-114]

the believer's RESPONSIBILITY with regards to reports of the GHAYB (unseen) is to ACCEPT and SUBMIT to them without QUESTIONING

Question: How will the sun be brought close to mankind until it is one mile away from them on the Day of Resurrection without burning them, whereas if it were brought close now, it would burn the earth?

Shaikh Muhammad ibn Salih al-Uthaimeen (rahimahullah) replied, "The believer's responsibility with regards to reports of the unseen is to accept and submit to them, and not to ask how or why. This is the foundation on which our Aqeedah must be built on, because this is a matter that is beyond your comprehension. So you have to accept it and submit and say, 'We believe.'

We believe that the sun will be brought close to mankind on the Day of Resurrection until it is one mile away from them. Asking any further questions about that is a kind of innovation (bidah). Hence, when Imam Malik (rahimahullah) was asked how Allah rose above the Throne, he said, 'Asking about this is bidah.' Similarly it is a bidah to ask about all other matters of the unseen; man's attitude towards them should be to accept and submit.

The answer to the second part of the question, about the sun being brought close to mankind on the Day of Resurrection: We say that bodies will not be resurrected on the Day of Resurrection in the form in which they were in this world, with their shortcoming and inability to bear that; rather they will be resurrected whole and complete. Hence, the people will stand on the Day of Resurrection for a day which is equivalent to fifty thousand years, neither eating nor drinking. This is something, which would be impossible in this world. Then the sun will be brought close to them and their bodies will be given the ability to bear it's being brought close, as we have mentioned above that they will be able to stand for fifty thousand years without needing food or drink. So their bodies on the Day of Resurrection will be different from their bodies in this world."

[Courtesy: islamqa.com]

Blank Page

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
لِّلطَّٰغِينَ مَـَٔابًا ﴿٢٢﴾ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾
لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

"Truly, Jahannam is a place of ambush.
A dwelling place for the Taghoon.
They will abide therein for Ahqab,
nothing cool shall they taste therein,
nor any drink. Except Hamim (boiling water),
and Ghassaq (dirty wound discharges).
An exact recompense."

[Soorah an-Naba (78): 21-26]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

Published by **Quran Sunnah Educational Programs**
www.qsep.com

"Truly, Jahannam is a place of ambush, a dwelling place for the Taghoon." Jahannam is one of the names of Hell-Fire, and it is named as such because it is Jahma; i.e., it has an atmosphere of hopelessness and it is gloomy, dark and hollow. We seek Allah's Refuge from it.

Taghoon is the plural of, 'Tagh' and it refers to everyone who crosses the boundary as Allah says, "Verily! When the water taga (rose beyond its limits), We carried you (mankind) in the floating." [Soorah al-Haqqah (69): 11] Thus 'taga' means crossing one's limits; and the bounds of the sons of Adam is mentioned in the verse, "I did not create Jinn and mankind except to worship Me (alone)." [Soorah adh-Dhariyat (51): 56]

Crossing the bounds can be with regards to Allah's Right and rights of His slaves.

a) Crossing the bounds with regards to the Rights of Allah is negligence in performing the obligations or overstepping the prohibitions.

b) Crossing the bounds with regards to the rights of Allah's slaves can be in three matters; their wealth, their blood and their honor as Allah's Messenger stated in his last sermon.

So, Jahannam is a dwelling place for those who cross the boundaries of Allah's Right or that of His slaves.

"They will abide therein for Ahqab." Ahqab is the plural of Huqb. Sa'id reported from Qatadah concerning this verse, "it (Ahqab) is that which has no end to it. Whenever one era ends, a new era follows it. It has been mentioned to us that a Huqb is eighty years."

Ar-Rabi bin Anas said, "No one knows how much time this Ahqab is, except for Allah, the Mighty and Sublime. It has been mentioned to us that one Huqb is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand

Published by **Quran Sunnah Educational Programs**
www.qsep.com

years according to your reckoning (in this life).” [See, Tafseer Ibn Katheer]

Shaikh Muhammad Ibn Salih al-Uthaimeen writes, “they (the disbelievers) will stay therein (i.e., in Jahannam) for a long time and the Qur’aan points out that this period has no end and it is eternal as is known from three Qur’anic verses; in Soorah an-Nisa (168-9), “Verily, those who disbelieve and did wrong, Allah will not forgive them, nor will He guide them to any way except the way of Hell, to dwell therein forever, and this is ever easy for Allah.”

And in Soorah Ahzab (33): 64-65, “Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). Wherein they will abide forever, and they will find neither a Wali (a protector) nor a helper.” and in Soorah al-Jinn (72): 23, “...whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.”

So, Allah has made it clear that the people of Hell-Fire will remain therein forever. This necessitates that the Hell-Fire will exist for ever. This is the position of the Ahlus-Sunnah wal-Jamaah that Paradise and Hell will exist forever and will never cease to exist. There is no room for disagreement in this issue because the verses mentioned above are Muhkam (clear) and need no Taweel (interpretation). There is no possibility that these verses may be ‘Mansookh’ (abrogated) because it is news/information - news from Allah - which cannot be abrogated. Such is also true about the news that came upon the tongue of Allah’s Messenger because abrogation of one news with another news necessitates falseness of one of the two; either intentionally the reporter conveyed the false news, or he was unaware of the situation. Both are impossible with regards to the news from Allah and (also) the news that has reached us from the Messenger which is based upon revelation.

Based upon the information received in the three verses, we have to believe into two things:

Paradise and Hell are Existent NOW

The proof of this in the Qur'aan and the Sunnah are numerous; "And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, U'iddat (prepared) for Al-Muttaqoon (the pious)." [Soorah aali-Imran (3): 133]

U'iddat (prepared) is past tense, which signifies that the preparation has already been completed. Similarly, Allah says, "And fear the Fire, which is U'iddat (prepared) for the disbelievers." [Soorah aali-Imran (3): 131] Preparation means the readiness of a thing. The tense here (also) is past tense which necessitates occurrence and this has been affirmed in the Sunnah when the Messenger of Allah saw Jannah and Jahannam.

Paradise and Hell are Eternal Dwellings for those who enter it

It is an eternal dwelling for those who enter it and they will remain therein forever and those who enter Paradise will not come out of it as Allah says, "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." [Soorah al-Hijr (15): 48]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Concerning the believers who enter Hell-fire, they will remain therein for as long as Allah Wills, and then their abode will be Paradise as the authentic news has reached us from Allah's Messenger .' [end quote]

Shaykh Imam Abu Jafar al-Warraq at-Tahawi (rahimahullah) writes, "Paradise and Hell have already been created. They will never come to an end or cease to exist. Allah, the Exalted, created Paradise and Hell before the rest of the creation, and He created inhabitants for each of them. Whosoever He wishes will enter Paradise by His grace and mercy, and whoever He wishes will enter Hell as a result of His justice…" [Aqeedah at-Tahawiyah]

Muhammad ibn Abul-Izz al-Hanafee writes in Sharh Tahawiyah, "With regards to his saying that Paradise and Hell have already been created, Ahlus-Sunnah agree that Paradise and Hell have been created and are in existence at the present moment. Ahlus-Sunnah continue to hold this view.

Mu'tazilah*** and Qadariyah denied this. They said that Allah will create them on the Day of Resurrection. They said this because of their false argument by means of which they seek to impose regulations on what Allah should do; they say it befits Allah to do this, or it does not befit Allah to do that… They said, "It does not make sense for Paradise to be created before the time of reward, because it will not be used or inhabited for a long time.

***Mu'tazilah is the sect that gave precedence to intellect over the revealed texts of the Qur'aan and the Sunnah. They claimed the Qur'aan to be a creation, whereas the correct Aqeedah is that the Qur'aan is the Speech of Allah. At the time of Imam Ahmad, the Mu'tazilah, with the help of the rulers patronage forced their views upon the people and caused great suffering and caused great confusion. Their deviations and false arguments in the Deen continue to nourish various misguided sects until this day, and these include Aqlaniyah (rationalists), Modernists, Hadeeth Rejecters, the Secularists and even some modern-day 'Islamist-thinkers'. To learn more about this group, refer to our booklet, "A critical Analysis of Modernists and Hadeeth-Rejecters" by Sajid A.Kayum

They rejected the basic text that contradicted their false notion which they seek to project onto Allah. They misinterpreted the texts and accused those who disagreed with them of going astray and concocting innovations.”

Then he mentioned proofs from the Qur’aan and the Sunnah in support of the fact that Paradise and Hell are existent now, a couple of which are mentioned below though there are numerous ahadeeth in this regard. Imam al-Bukharee devoted a chapter of his saheeh to this subject and titled it, ‘The reports of the description of Paradise and the fact that it is already created.’

Bukharee and Muslim reported from Abdullah ibn Abbas , “The sun eclipsed during the time of the Messenger of Allah … They said, ‘O Messenger of Allah, we saw you picking something, then we saw you recoiling.’

He said, ‘I saw Paradise, and I tried to take a bunch of its fruit. If I had managed to do so, you would have eaten from it until the end of the world.

And I saw the Fire of Hell, I never saw anything so horrific and terrifying. I saw that the majority of its inhabitants are women.’

They said, ‘Why, O Messenger of Allah?’ He said, ‘Because of their ingratitude (Kufr).’

He was asked, ‘Do they show ingratitude towards Allah.’

He said, ‘They show ingratitude for friendship and good treatment; if you were to treat one of them well for a lifetime, then she saw one fault on your part, she would say, ‘I have never seen anything good from you.’”

Muslim, Abu Dawood and Imam Ahmad reported from Abu Hurayrah that the Messenger of Allah said, “When Allah created Paradise and Hell,

Published by **Quran Sunnah Educational Programs**
www.qsep.com

He sent Jibraeel to Paradise saying, 'Go and look at it and the things that I have prepared therein for its inhabitants.' So he went and looked at it and at what Allah had prepared therein for its inhabitants.' He then came back and said, 'By Your Glory, whosoever will hear of it will long to enter it.' So He ordered that it be surrounded by forms of hardship, and said to Jibraeel, 'Go back and look at what I have prepared for its inhabitants.' So he went back and found that it was surrounded by forms of hardship. Then he came back and said, 'By Your Glory, I fear that no one will enter it.'

Then He sent him to the Fire of Hell, saying, 'Go and look at it and at what I have prepared for its inhabitants.' So he looked at it and saw that it was in layers, one above the other. Then he came back and said, 'By Your Glory, whoever hears of it will never try to enter it.' So He ordered that it be surrounded by passions and desires, and said, 'Go and see what I have prepared therein for its inhabitants.' So he went and looked at it, then came back and said, 'By Your Glory, I fear that no one will escape from entering it.'

"Nothing cool shall they taste therein, nor any drink." Allah has denied for the dwellers of Hell anything cold which would cool their bodies, and He has denied drink, which would quench their thirst or cool their bellies. **"Except Hamim, and Ghassaq."**

In reference to Hamim, it is known that it is the heat that has reached its maximum temperature and boiling point. Ghassaq is gathered from the pus, sweat, tears and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. [See, Tafseer Ibn Katheer]

So, the people of Hell-fire will be made to suffer both kinds of punishments; extreme hot and extreme cold. And We seek Allah's Protection from it.

Published by **Quran Sunnah Educational Programs**
www.qsep.com

FOOD and DRINK of the people of HELL

"No food will there be for them but a bitter Daree, noxious thorny plant, which will neither nourish nor satisfy hunger." [Soorah al-Ghaashiyah (88): 6-7] Al-Bukharee related that Mujahid said, "Ad-Daree is a plant that is called Ash-Shibriq. The people of Hijaz call it Ad-Daree when it dries up, and it is poisonous." Qatadah said, "This is of the worst, most disgusting and loathsome of foods."

"Plant, which will neither nourish nor satisfy hunger," means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

Another kind of food for the people of Hell will be az-Zaqqoom, "Verily, the tree of Zaqqum will be the food of the sinners. Like boiling oil, it will boil in the bellies. Like the boiling of scalding water." [Soorah ad-Dukhan (44): 43-46] and, "it is a tree that springs out of the bottom of Hell-Fire. The shoots of its fruit stalks are like the heads of Shayateen. Truly, they will eat thereof and fill their bellies therewith." [Soorah Saffat (37):63]

The shoots of the fruit stalks of the tree of Zaqqom are likened to the heads of Shayateen because it is a well-established idea in people's minds that devils are ugly in appearance, although they have never seen them! This is an illustration of how ugly and repulsive the tree of Zaqqoom is!!

"Truly, they will eat thereof and fill their bellies therewith." They will eat of this extremely ugly tree even though its fruit tastes and smells so bad. They will be forced to eat from it because they will

Published by **Quran Sunnah Educational Programs**
www.qsep.com

not find anything else to eat except this tree and similar things. "Then on top of that they will be given boiling Hamim." [Soorah as-Saffat (37): 67]

Another kind of food for the people of Hell is mentioned in the verse, "Nor any food except Ghislin. None will eat it except the Khatioon (sinners, disbelievers, polytheist, etc.)" [Soorah al-Haqqah (69): 37] Shabib bin Bishr reported from Ikrimah that Ibn Abbas said, 'Ghislin will be the blood and fluid that will flow from their flesh.' Ali bin Abi Talhah reported from Ibn Abbas that he said, "Ghislin is the pus of the people of the Hellfire."

"Then thereafter, verily, their return is to the flaming fire of Hell." [Soorah as-Saffat (37): 68] So, after that interval of eating the most loathsome food, they will be sent back to the burning fire, searing heat and scorching flames, and they will go back and forth between the two for ever.

Whenever the dwellers of Hell-fire get thirsty and "…if they ask for help (relief, water, etc.) They will be granted water like boiling oil."

Will this water benefit the person or will it grill the person's face when it is brought near him? Allah says further in the verse, "…boiling oil that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, etc.)!" [Soorah al-Kahf (18): 29]

The person will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar. The person will hate to swallow it because of its awful taste, color and unbearable heat or coldness. And because of this drink his organs, limbs and entire body will suffer pain as Allah says in Soorah Ibraheem (14): 16-17, "…he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die."

PHYSICAL BODIES of the people of HELL

"The distance between the shoulders of the disbeliever [in Hell] will be that of three days swift traveling." [Agreed upon]

Zaid ibn Arqam said, "The man who is destined for the Hell will become huge in preparation for it; one of his molars will be as big as Mount Uhud." [Musnad Ahmad] and it is narrated in Saheeh Muslim, "…and his skin will be as thick as three days traveling."

Imam an-Nawawi comments, "All of this is in order to intensify the suffering, and all of this is possible for Allah. We must believe in it because the truthful (Prophet) has told us about it." [Sharh an-Nawawi ala-Muslim (17/186)]

Abu Hurayrah reported that the Prophet said, "Hameem will be poured on their heads and it will dissolve through until it reaches their sides and all their innards will drop out, until it comes out of their feet, and everything is melted, then they will be restored as they were." [Tirmidhee said that this is a saheeh ghareb hasan hadeeth]

DRESS of the people of HELL

The Dress of the people of Hell-Fire will be made for them out of Fire, "then as for those who disbelieve, garments of fire will be cut out for them…" [Soorah al-Hajj (22): 19]

INTENSE FIRE of HELL

Allah has described the fire of Hell in Soorah al-Qari'ah (101): 4 as, 'A fire Hamiyah.' meaning, extreme heat that is accompanied by a strong flame and fire.

It is narrated from Abu Hurayrah that the Prophet said, "The fire of the children of Adam that you all kindle is one part of the seventy parts of the fire of Hell." They (the Sahabah) said, "O Messenger of Allah! Isn't it sufficient?" He replied, "It is more than it by sixty-nine times." [Agreed upon]

Just a short dip in this Fire of Hell will make the person forget the pleasures and good times he had enjoyed in the world. Anas Ibn Malik reported from Allah's Messenger , "One of the people of Hell who found the most pleasure in the life of this world will be brought forth on the Day of Resurrection, and will be dipped into the Fire of Hell. Then he will be asked, "O son of Adam, have you ever seen anything good? Have you ever enjoyed any pleasure?" He will say, "No, by Allah, O Lord." [Mishkaat al-Masaabeeh (3/102)]

The Fire of Hell will surround its habitants from all sides, as Allah says, "Verily, We have prepared for the Dhalimoon (polytheist and wrong-doers, etc.), a Fire whose walls will be surrounding them." [Soorah al-Kahf (18): 29] and, "They shall have coverings of Fire, above them and covering (of Fire) beneath them." [Soorah az-Zumar (39): 16]

The Fire will burn the skin of the people of Hell and "When their skins are burned, they will be given another skin in

replacement, and this skin will be as white as paper." As explained by Ibn Umar in explanation of the verse, "Surely, those who disbelieved in Our Ayat, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other (fresh) skins (so) that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise." [Soorah an-Nisa (4): 56]

This Fire will then penetrate the bodies of the people of Hell as Allah says, "And what will make you know what al-Hutamah is. (It is) the fire of Allah, Al-Muqadah, which leaps up over the hearts." Thabit Al-Bunani said, "It will burn them all the way to their hearts while they are still alive." [See, Tafseer Ibn Katheer]

"An exact recompense." meaning, the punishment of the people of the Hell is in accordance with their evil deeds, which they committed in this worldly life. "Truly! Allah wrongs not mankind in aught; but mankind wrong themselves." [Soorah Yunus (10): 44]

Narrated Abu Dharr that the Prophet related, "Allah, the Exalted and High, said, "O My servant! I have prohibited oppression for Myself and made it prohibited for you, so do not oppress one another..." until He said at the end of the Hadeeth, "O My servants! It is but your deeds that I reckon for you and then recompense you for. So let him who finds good (in the Hereafter) praise Allah. And let him who finds other than that blame no one but himself." [Quoted from Tafseer Ibn Katheer]

The people of Hell will be given different levels of punishment in accordance with their evil deeds; "there are some whom the Fire will take up to their ankles, other up to their knees, others up to their waists, and yet others to their collarbones (or their necks)." [Saheeh Muslim]

“The person who will have the least punishment among the people of Hell on the Day of Resurrection is a man who will be given shoes and laces of fire, because of which his brains will boil like water in a vessel. He will not think that anyone could be more severely punished than himself, yet he will be the one with the lightest punishment.” [Saheeh Muslim]

Ibn Rajab writes in at-Takhweef min an-Naar, p.142-143, “Know that the different levels of punishments suffered by the people of Hell will be according to the levels of their deeds for which they entered Hell… (he quotes Ibn Abbas saying), “the punishment of those who were extreme in their disbelief and spread corruption on earth calling others to Kufr (apostasy), will not be like the punishment of those who did not do such things.”

Similarly, the punishment of the monotheists in Hell will be of different levels, according to their deeds. The punishment of those who were guilty of major sins will not be like that of those who were guilty of minor sins. The punishment may be reduced for some of them because of other good deeds, or for whatever reason Allah wills…” [End quote]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

After describing Jahannam, Allah mentions the deviation in Aqeedah of the people of Jahannam which will result in their suffering and punishment,

إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾
وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا كِذَّابًا ﴿٢٨﴾
وَكُلَّ شَىْءٍ أَحْصَيْنَـٰهُ كِتَـٰبًا ﴿٢٩﴾
فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

"For verily, they used not to look
for a reckoning.
But they belied Our Ayat completely.
And all things We have recorded in a Book.
So taste you (the results of your evil actions);
no increase shall We give you,
except in torment."

[Soorah an-Naba (78): 27-30]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

Published by **Quran Sunnah Educational Programs**
www.qsep.com

"For verily, they used not to look for a reckoning. But they belied Our Ayat." meaning, they did not believe that they would be held accountable and they denied the revealed evidences.

"And all things We have recorded in a Book."

"all things" includes what the slaves do in terms of statements and actions; major and minor.

"(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a Rakeeb (watcher) Ateed (present)." [Soorah Qaf (50): 18]

The two angels receive and record the deeds of mankind; every word that is spoken is recorded by the scribes, according to the explanation of al-Hasan and Qatadah.

It has been related that the angels also record a person's intentions. This is why a person is rewarded for having a good intention, and sometimes for not executing one's bad intentions. Imam Muslim narrated from Abu Hurayrah , who said, "The Messenger of Allah said, 'Allah says, 'When My slave intends to do an evil action, do not record it. If he does it, then write it down as one say'ah (evil deed).

If he intends to do a good deed and does not do it, then write down as one hasanah (good deed), and if he does it, then write it down as ten.''' [Saheeh Muslim] And in another hadeeth of al-Bukharee and Muslim, "The angels say, 'O Lord, Your slave wants to do something bad,' although He (Allah) Knows best about him. So, Allah says, 'Watch him. If he does it then write it down as it is. If he does not do it, then

Published by **Quran Sunnah Educational Programs**
www.qsep.com

write it down as one hasanah for him, for he is abstaining from it because of Me.'"

Narrated Abu Bakrah ath-Thaqafi , "Allah's Messenger said, 'When two Muslims are engaged in a combat against each other with swords, and one is killed; both are doomed to Hell.' I said, 'O Messenger of Allah! It is clear concerning the one who kills, but why the other one?' He replied, 'He was eager to kill his opponent.'" [Agreed upon]

We conclude from this Hadeeth that one would be punished due to such sinful intentions for which he has made a firm determination and adopted necessary measures - even if he does not succeed in committing it because of certain obstruction. Thus, determination is different from a suggestion (waswaas) from the Shaytan.*** The latter is excusable while one is accountable for his determination. [See, Riyadh as-Saliheen]

"So taste you (the results of your evil actions);"

Allah describes in Soorah Fatir (35): 37, how the people of Hell-fire will plead to go back to the worldly life so that they can act different from their previous evil deeds, "Therein they will cry, "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do."

But Allah knows that if He sent them back to this world, they would go back to what they had been forbidden. So He will not respond to their plea and he will retort at them, "Did We not give you

*** How does Shaytan lure mankind into sinful actions through waswaas (evil-whisperings and suggestions)? How does he enter the human soul, flow through the blood of Adam and drive it towards sins and transgression? How does he corrupt people's hearts and souls?

To find the answers to these baffling questions, read our booklet, "Explaining the Tricks, Deceit and Means used by Shaytan in misguiding the children of Adam and Ways of Protecting one's self and our Homes from the Accursed.'

lives long enough, so that whosoever would receive admonition could receive it. And the warner came to you." [Soorah Fatir (35): 37] meaning, did you not live long enough in the world that if you were to be among those who would benefit from the truth, you would have benefitted from it during your lifetimes?

Qatadah said concerning the Words of Allah, "And the warner came to you." "Proof will be established against them by the fact that they lived long enough and that Messengers came to them." "Messengers as bearers of good news and warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise." [Soorah an-Nisa (4): 165]

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said, "Allah has left no excuse for the person who lives to be sixty or seventy years old; Allah has left no excuse for him; Allah has left no excuse for him." And this is the usual age of people in this Ummah, as was reported in the Hadeeth of Abu Hurayrah who said, "The Messenger of Allah said, "The usual life span in my Ummah is between sixty and seventy years, and only a few pass this age." [at-Tirmidhee and Ibn Majah] Therefore, "Every time a group is cast therein (in Hell), its keepers will ask, "Did no warner come to you?" They will say, "Yes, indeed a warner did come to us, but we denied him and said, "Allah never sent down anything; you are only in great error."' [Soorah al-Mulk (67): 8-9]

Allah reminds us of His Justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them. He declared in Soorah al-Isra (17): 15, "And We never punish until We have sent a Messenger." and in

Soorah az-Zukhruf (43): 78, "Indeed, We have brought the truth to you, but most of you have a hatred for the truth." meaning We showed you the truth clearly through the Messengers but you rejected it and opposed it.

The people of fire will thus, have no recourse but to blame themselves and they will feel remorseful; but sorrow and guilt will be of no benefit then! "And they will say, "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" Then they will confess their sin. So, away with the dwellers of the blazing Fire." [Soorah al-Mulk (67): 10-11] Imam Ahmad recorded that the Messenger of Allah said, "The people will not be destroyed until they themselves confess their guilt." [Quoted from Tafseer Ibn Katheer] and it will be said to them, "whether you are patient of it (the torment) or impatient of it, it is all the same." [Soorah at-Tur (52): 16] meaning whether you endure the torment and afflictions or not, you will never avert it or be saved from it. So, "The people of Hell-Fire will weep so much that if ships were placed in their tears they would float, and they will weep blood instead of tears." [Mustadrak al-Hakim] and it is mentioned in another Hadeeth, "…they will weep blood until they have as it were channels in their faces…" [See, Silsilah al-Ahadeeth as-Saheehah]

"no increase shall We give you, except in torment." This is a humiliation and reprimand for the people of Hell that Allah will neither lift the torment from them nor decrease it. So, "those in the Fire will say to the keepers (angels) of Hell, "Call upon your Lord to lighten for us the torment for a day! They (the angels) will say, "Did there not come to you, your Messengers with (clear) evidences and

signs? They will say, 'Yes.' They will reply, 'Then call (as you like)! And the invocation of the disbelievers is nothing but in vain!'" [Soorah Ghafir (40): 49-50]

Shaikh Ibn Uthaimeen (rahimahullah) explains two noteworthy points concerning the plea of the dwellers of Hell-Fire;

a) The people of fire will not ask Allah but they will request the keepers (angels) of Hell to call upon Allah because they will know that Allah will not answer them and will not listen to their call, because He said to them, "Remain you in it with ignominy! And speak you not to Me!" [Soorah al-Muminun (23): 108] so they will ask the keepers of Hell, who are like jailers watching over the people of Hell, to pray to Allah to lessen the Fire for them if only for one day. But the keepers of Hell will refuse.

b) The people of fire will not ask for the torment be lifted from them, rather they say, "Call upon your Lord to lighten for us the torment…" because they have lost hope (*Na'odhu billah*); they have lost hope that the torment will be lifted from them.

The people will then grow so desolate that they will think that if only they could die, it would bring them some relief from the predicament but that will never happen. "They will cry, 'O Malik (Keeper of Hell)! Let your Lord make an end of us.' He will say, 'Verily you shall abide forever.'" [Soorah az-Zukhruf (43): 77]

Ibn Abbas commented, "All types of torments that Allah will punish him with on the Day of

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Resurrection in the fire of Jahannam will come to him carrying death, if he were to die. However, he will not die because Allah, the Exalted, said, “Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.” [Soorah Fatir (35): 36]

It is reported in Saheeh Muslim that the Messenger of Allah said, “As for the people of Hell who will dwell therein, they will neither live nor die there.” Such will be the case because after the people of Paradise and people of Hell have entered their respective abodes, Allah will slaughter death. Imam Muslim reports from Abu Sa‘eed that the Messenger of Allah said, “Death will be brought like horned ram, and will be made to stand between Paradise and Hell.” It will be said, “O people of Paradise, do you know what this is?” They will raise their heads and look, and will say, “Yes, this is death.” It will be said, “O people of Hell, do you know what this is?” They will raise their heads and look, and will say, “Yes, this is death.” Then the command will be given for death to be slaughtered. Then it will be said, “O people of Paradise, it is eternal, there is no death. O people of Hell, it is eternal, there is no death....”

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Allah has fixed the NUMBER of the GUARDIAN ANGELS 19 as a TRIAL for the disbelievers

Nineteen Angels are entrusted with the affairs of the Hellfire; they guard it, preserve it and kindle it. Allah says, "And what will make you know exactly what Hell-fire is? It spares not (any sinner), nor does it leave (anything unburnt)! Burning the skins! Over it are nineteen (guardians and keepers). And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers… and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, 'What does Allah intend by this example?' Thus, Allah leads astray whom He Wills and guides whom He Wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind." [Soorah al-Mudhaththir (74): 27-31]

This verse was a reprimand to a disbeliever, who upon hearing the number of the guardian angels of Hellfire said mockingly that if he was to enter Hell-fire, he would fight them,

Published by **Quran Sunnah Educational Programs**
www.qsep.com

over power them and escape from the Hell-fire. Imam Ibn Katheer describes the incident in his Tafseer, "It is said that Abu al-Ashaddayn and his name was Khaladah ibn Usayd ibn Khalaf, said, 'O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them.' He said this thinking himself to be very great. For they claimed that he achieved such strength that if he stood on a cow hide and ten people tried to pull it from under his feet; the skin would be torn to pieces but still not be removed from under him." [Quoted from Tafseer Ibn Katheer]

Shaikh Salih al-Fawzan writes, "And We have set none but angels as guardians of the Hellfire." This means they will not be from among the humans. So, if this person claims that he is strong and that he is able to fight against a number of humans, he will not be able to fight against even one angel. Allah says, 'And We have set none but angels as guardians of the Hellfire.' This means, 'We did not make them humans or jinn.' So they lie and seek to belittle this number. How can this great Hellfire, which contains all of these creatures, only be maintained by nineteen? Allah says, 'And We have not made their number (i.e. 19) except as a trial for those who disbelieve.' No one knows the greatness of the angels and no one knows what Allah has with Him from armies in the heavens and the earth except for Allah. Neither these disbelievers nor anyone else knows." [al-Eeman bil-Malaaikah]

Ibn Rajab writes, "What is known and well-established among the earlier and later generations is that the trial came about when the number of angels was mentioned and the kuffar thought that it was possible to kill them. They thought that they would be able to fight and resist them. They did not know that humankind in its entirety would not be able to resist even one of them." [at-Takhweef min an-Naar]

SINS that will LEAD the BELIEVERS to HELL-FIRE

The believers, who enter Hell-fire, will remain therein for as long as Allah Wills and then their abode will be Paradise as previously explained by Shaikh Muhammad Ibn Salih al-Uthaimeen. Some of those sins that will lead the believers to Hell-Fire as known from the Sunnah are mentioned on the following pages.

Unlawfully earned MONEY

Allah prohibits His believing slaves from illegally acquiring each other's property using various dishonest methods such as Riba. Allah says, "Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!" [Soorah an-Nisa (4): 10]

Ali bin Abi Talhah reported that Ibn Abbas said, "When Allah sent down, 'O you who believe! Eat not up your property among yourselves unjustly.' Some Muslims said, 'Allah has forbidden us from eating up each other's property unjustly, and food is our best property. Therefore, none among us is allowed to eat from anyone else's food.'" [Quoted from Tafseer Ibn Katheer]

Unjust JUDGEMENT

The Messenger of Allah said, "There are three types of judges; one will enter Paradise, and the other two will enter Hell. The one who will be in Paradise is the one who knows the truth and judges accordingly to it. As for the one who knows the truth but is unjust in his judgement, he will be in Hell, as will be the one who judges between people without understanding or knowledge." [Abu Dawood]

LYING about the Messenger

The Messenger of Allah said, "Lying about me is not like (lying about) anybody else. Whoever lies about me, let him take place in Hell." [Jamee al-Usool (10/211)]

Making IMAGES of living creatures

Aa'isha (radhi allahu anha) reported that the Messenger of Allah said concerning a pillow that had pictures on it, "The makers of these images will be punished on the Day of Resurrection. It will be said to them, 'Give life to that which you have created.'" [Agreed upon]

Women who are clothed but appear NAKED

Allah's Messenger said, "There are two types of people of Hell that I have never seen; people with whips like the tails of cattle, with which they strike the people, and women who are dressed but appear naked, walking with an enticing gait, with their heads looking like the humps of camels leaning to one side. They will never enter Paradise, nor even smell its fragrance, although its fragrance can be discerned from such and such a distance." [Saheeh Muslim]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Drinking from VESSELS of gold & silver

Umm Salamah (radhi allahu anha) reported from the Messenger of Allah , "The one who drinks from a vessel of gold and silver is pouring the Fire of Hell into his stomach." [Saheeh al-Bukharee]

INSINCERITY in seeking religious knowledge

Jabir related that the Prophet said, "Do not seek knowledge in order to win arguments with the ignorant, or to show off in gatherings. Whoever does any of that will be in Hell." [Ibn Majah]

CUTTING down shade trees

It is reported from Aa'isha (radhi allahu anha) that the Messenger of Allah said, "Those who cut down shade trees will be thrown in Hell on their heads." [Saheeh al-Jamee. Authenticated by Shaikh al-Albanee]

KILLING without a legitimate reason

Abu Bakrah related that the Messenger of Allah said, "If two

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Muslims face one another with swords, both the slayer and the slain will be in Hell." I asked, or it was asked, "O Messenger of Allah , (it is clear about) the slayer, but why the slain?" He said, "He was trying hard to kill his counterpart." [Saheeh Muslim] Ibn Umar said, "One of the situations from which there is no escape for the one who falls into it is the shedding of blood for no legitimate reason." [Saheeh al-Bukharee]

TORTURING any living creature, even a cat

Jabir related that the Messenger of Allah said, "I was shown Hell, and I saw a women of Banu Isra'eel who was being punished because of a cat that she had owned. She tied it up and did not feed it, or let it eat of the vermin of the earth, until it died of hunger." [Mishkat al-Masabeeh (3/688)]

Committing SUICIDE

The Prophet said, "Whoever kills himself with iron (a sharp instrument), then his iron will be in his hand, and he will go on stabbing himself in the stomach with it forever in the Fire of Hell. Whoever kills himself with poison, he will go on drinking that poison forever in the Fire of Hell. Whoever throws himself from a mountain and kills himself, he will be throwing himself down forever in the Fire of Hell." [At-Takhweef min an-Naar]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

“No one asks Allah for Paradise three times,
but Paradise will say, ‘O Allah, admit him to Paradise.’
And no Muslim man asks Allah for protection from Hell three times,
but Hell will say, ‘O Allah, save him from me.’”
[Mishkaat al-Masabeeh]

We seek refuge with Allah from the Fire in the revealed words of the Qur'aan,

رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ

رَّبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ

رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ

لَا تُخْلِفُ الْمِيعَادَ

“Our Lord! You have not created (all) this without purpose,
Glory to You! Give us salvation from torment of the Fire.
Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him,
and never will the Dhalimoon (polytheist and wrong-doers) find any helpers.
Our Lord! Verily, we have heard the call of one (Muhammad) calling to Faith:
‘Believe in your Lord,’ and we have believed.
Our Lord! Forgive us our sins and remit from us our evil deeds, and make us
die in the state of righteousness along with Al-Abrar (obedient to Allah).
Our Lord! Grant us what You promised unto us through Your Messengers and
disgrace us not on the Day of Resurrection,
for You never break (Your) Promise.”
[Soorah aal-Imran (3):191-194]

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾
وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾
لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾
جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾

"Verily, for the Muttaqoon,
there will be a Mafazah,
Gardens and grape yards;
And Kawaib Atraba; And a full cup.
No Laghw shall they hear therein, nor lying;
A reward from your Lord, Ataa-an Hisaba."

[Soorah an-Naba (78): 31-36]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

After having described the evil abode of the disbelievers and their severe punishments; Allah talks about the rewards and blessing that the Muttaqoon will receive. This is because the Qur'aan is '*Masaani*' as explained by Shaikh al-Uthaimeen, i.e., if the Qur'aan mentions punishment, it also mentions the rewards; if it mentions rewards, it also mentions punishment. If it mentions the people of Khayr (good), it also mentions the people of Batil (falsehood). This is the eloquence and manner of the Qur'aan with regards to all issues; **to the extent that it encourages people to have a proper balance of fear and hope in Allah; because if hope prevails, the person feels secure from the punishment of Allah; and if fear prevails, the person will fall into hopelessness in Allah's Mercy; both of which are major sins.**

Imam Ahmed Ibn Hanbal said, "It is required that the slave worships Allah while he is between hope and fear. If one of these prevails, the slave will be destroyed."

So, fear and hope should be present in our hearts in equal proportions. Anas reported that the Prophet entered upon a young boy who was dying. The Prophet asked, "How are you?" The boy replied, "O Messenger of Allah, I am in between hoping in Allah and fearing for my sins." The Prophet said, "The like of these two qualities do not unite in the heart of a servant except that Allah gives him what he hopes for and protects him from what he feared." [Authenticated by Shaikh al-Albanee in Ahkam al-Janaa'iz (no.2)]

Therefore, whenever one performs a good action, he should hope that it has been accepted by Allah, but at the same time he should also be concerned and fearful that maybe it isn't enough or that the good deed has not been worthy of acceptance.

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Likewise, when we sin, we should have hope that Allah will accept our repentance and forgive us, but we should also fear that we may be held accountable for it.

"Verily, for the Muttaqoon, there will be a Mafazah,"

Mutaaqoon are those who posses Taqwa (fear).

As Shaikh Salih al-Uthaimeen (rahimahullah) explained, Allah sometimes commands His slaves to fear Him, sometimes the day of Judgement and sometimes the Fire. He says in Soorah aal-Imran (3): 131, "…fear Allah that you may be successful. And fear the Fire, which is prepared for the disbelievers." In this verse, He has combined the order to have Taqwa of Him and Taqwa of the fire, and He commands His slaves to fear the Day of Judgement in Soorah al-Baqarah (2): 281, "Be afraid of the Day when you shall be brought back to Allah."

All of this means that man should possess Taqwa with regard to the Maharim (i.e., the commandments and prohibitions) of His Lord and follow His orders and refrain from sinning, because the essence of Taqwa is to make a shield (which guards) against Allah's anger and punishment. That shield is to obey His commandments and abstain from His prohibitions as explained by Ibn Rajab (rahimahullah) in Jamee al-Uloom wal-Hikam.

So, the Muttaqoon are those who implement the Orders of Allah and refrain from His prohibitions, these are the ones for whom is **Mafazah**.

Mafaz is the place of success and also the time of success, so the Muttaqoon are successful in their places and they are successful in their days.

'Gardens and grape yards;' and this is a kind of success, **'Gardens'** with huge trees of different kinds, **'and grape yards.'**

Although grapes are also from the gardens, Allah mentioned them independently to honor them.

'And Kawaib Atraba;' meaning, wide-eyed maidens with fully developed upper bodies.

'And a cup Dihaq.' Ibn Abbas said, '(**dihaq** means) continuously filled.' Mujahid, Al-Hasan, Qatadah, and Ibn Zayd all said, '(Dihaq) means completely filled.'

The cup here signifies a cup of wine, and it may be for other drinks as well, because there are in Jannah, "…rivers of water, the taste and fragrance of which are not changed; rivers of milk the taste of which never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure)…" [Muhammad (47): 15]

The wine is prohibited for the believers in this world because of its evil effects. But Allah has refined the wine of Paradise; it is good in its appearance, taste, smell and effect. Allah describes the wine of Paradise in Soorah Saffat (37): 46-47, "White (wine) delicious to the drinkers. Neither will they have Ghoul from that, nor will they suffer intoxication therefrom."

So the wine of Paradise is shining white in color, unlike the wine of this earth that is ugly and has repulsive colors of red, black, yellow and turbid shades which are repugnant to anyone of a sound nature. It will be a wine from a flowing stream which the dwellers of Paradise will not fear that it will ever be ever cut off or ceased.

"delicious to the drinkers." means, its taste will be as good as its color, and a good taste indicates that it has a good fragrance, unlike the wine of this world.

"Neither will they have Ghoul from that." means, unlike the wine of this world, it will not have any evil side-effects such as

causing headaches, vomiting and stomach aches.

"nor will they suffer intoxication therefrom." Mujahid said, "It will not cause them to lose their minds." Ad-Dahhak reported that Ibn Abbas said, "Wine causes four things: intoxication, headache, vomiting and urine." So, when Allah mentions the wine of Paradise, He states that it is free of these characteristics." [See, Tafseer Ibn Katheer]

"No Laghw shall they hear therein, nor lying." There will be no vain and false talk and there will be no liars because they will be in delight and Allah will remove all rancor and malice from their hearts.

It is also mentioned in Soorah al-Waqiah (56): 25-26, "No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.). But only the saying of: Salam!, Salam! (greetings with peace)!" meaning, they will greet each other with Salam, just as Allah said in another verse, "Their greeting therein will be, 'Salaman (peace!).'" [Soorah Ibraheem (14): 23]

Allah says in yet another verse, "Till when they reach it (i.e., the Paradise), and its gates will be opened and its keepers will say, '*Salamun Alaykum* (peace be upon you!).'" [Soorah az-Zumar (39): 73] "And angels shall enter unto them from every gate (saying), '*Salamun Alaykum* (peace be upon you!).'" [Soorah ar-Rad (13): 23-24]

"Their way of request therein will be Subhanaka Allahumma (glory to you, O Allah), and Salam (peace!) will be their greetings therein (Paradise)! And the close of their request will be, Al-Hamdu Lillahi Rabbil-Alamin (all praise to Allah the Lord of that exist)." [Soorah Yunus (10): 10]

Imam Ibn Katheer (rahimahullah) writes, "There is an indication that Allah Almighty is the Praised One always, the Worshipped at

all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation. Allah said, "All the praises and thanks be to Allah, Who has sent down to His servant the Book (the Qur'aan)." [Soorah al-Kahf (18): 1] "All praise is due to Allah, Who (alone) created the heavens and the earth," [Soorah al-An'aam (6):1] and many other citations with this meaning. The verse (10: 10) also indicates that Allah is the Praised One in this world and in the Hereafter and in all situations.

In a Hadeeth recorded by Muslim, "The people of Paradise will be inspired to glorify Allah and praise Him as they instinctively breath." This will be their nature because of the increasing bounties of Allah upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allah for there is no God but He and no Lord save He." [end quote]

Description of the PEOPLE of PARADISE

Abu Hurayrah narrated that the Messenger of Allah said, "The first group to enter Paradise will look like the moon when it is full; then those who follow them will look like the brightest star in the sky. They will not urinate or defecate, spit or blow their noses. Their

Published by **Quran Sunnah Educational Programs**
www.qsep.com

combs will be of gold, their sweat will be musk, their incense burners will be of aloes-wood. Their wives will be al-hoor al-'iyn and they will all look alike, like their father Adam, sixty cubits tall." [Agreed upon]

Muadh ibn Jabal narrated that the Prophet said, "The people of Paradise will enter Paradise hairless and beardless, with kohl-rimmed eyes, all thirty or thirty-three years old." [Reported by Tirmidhee. Authenticated by Shaikh al-Albanee in Saheeh al-Jamee (8072)]

"A reward from your Lord, A gift Hisaba." meaning they earn this reward (i.e., Paradise) from their Lord due to their good actions of the world and their Taqwa of the 'Maharim' of Allah. They will be granted these gifts due to His Favor. It will be kindness, mercy, gift, and a recompense from Him. **Hisaba** means it will be sufficient, suitable and abundant.

Imam Shanqitee (rahimahullah) mentions an interesting point in Adwaul-Bayan that when Allah mentioned the people of Hell-fire and their punishment in the Hereafter (in the previous verses of Soorah an-Naba), He said, **"An exact recompense (according to their evil crimes)."** meaning their punishment is exact and Allah is not unjust to anyone. Whereas after citing the rewards of the people of Jannah, Allah says, **"A reward from your Lord, a sufficient (Hisaba) gift."** Because this blessing (of entrance into Paradise) is a gift from Allah and His Favor upon them. Narrated Abu Hurayrah , "Allah's Messenger said, "The deeds of anyone of you will not save you (from the Hell-Fire)." They said, "Even you (will not be saved by your deeds), O Allah's Messenger?" He said, "No, even I (will not be saved) unless and until Allah bestows His Mercy on me (and in the Hadeeth of Aa'isha), "until Allah bestows His Forgiveness and Mercy on me." Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part

of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise).” [Saheeh al-Bukharee (76/470)] He is also reported to have said, “... know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even though it were little.” [Saheeh al-Bukharee (76/471)]

The slave cannot enter Paradise without the Mercy of Allah because as Imam Ibnul-Qayyim explained in 'Miftah Darus-Su'adah,' actions alone even if they were complete do not necessitate entrance into Paradise, nor can they be an equivalent to it (i.e., Paradise) because even if the actions were performed in a way pleasing to Allah it cannot be equivalent to the Favors of Allah. Rather all actions collectively cannot be equivalent to even one Favor of Allah, and the rest of the Blessings of Allah still remain to be thanked for. Moreover, Allah cannot be thanked as He deserves to be. If one were to be punished in this state, it would not be injustice and if one were to be shown mercy in this state, it would be (an act of) kindness as it occurs in the Hadeeth. [See, Fathul-Baree by Ibn Hajr]

Allah’s Saying, **Hisaba** i.e., ‘sufficient’ points to the difference of ranks among the people of Jannah according to their deeds. The reward of Allah for each of them will be sufficient until each one of them will say, “Hasbi, Hasbi” i.e., “(this is) sufficient for me.” [See, Adwaul-Bayan]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا
ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾
يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ
لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ
وَقَالَ صَوَابًا ﴿٣٨﴾

"The Lord of the heavens and the earth,
and whatsoever is in between them,
the Most Beneficent.
None can dare to speak with Him.
The Day that Ar-Ruh and the angels
will stand forth in rows,
they will not speak except him
whom Ar-Rahman allows,
and he will speak what is right."

[Soorah an-Naba (78): 37-38]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Allah informs us of His Magnificence and His Majesty in these verses that He is the Lord of the heavens and the earth, and whatever is in them and between them; things we know of and things we are unaware of. He explains that He is the Most Gracious, Whose mercy covers all things.

"none can dare to speak with Him." Neither humans nor anything else can speak except with the Permission of Allah. This is as Allah says, "Who is he that can intercede with Him except with His permission." [Soorah al-Baqarah (2): 255] It is also similar to His statement, "On the Day when it comes, no person shall speak except by His leave." [Soorah Hud (11): 105] "And all the voices will be humbled for the Most Gracious (Allah). And nothing shall you hear except Hamsa (the low voice of their footsteps)." [Soorah Ta-Ha (20): 108]

These verses assert Allah's Greatness, Pride and Grace, and that no one dares to intercede with Him on behalf of anyone else, except by His Permission. In the Hadeeth of intercession, which is recorded in the two Saheehs, the Messenger of Allah said, "No one will speak on that day except the Messengers, and the call of the Messengers will be, 'O Allah, save us, save us.' And he said about himself, "I will stand under the Throne and fall in prostration, and Allah will allow me to remain in that position as long as He wills. I will thereafter be told, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted." The Prophet then said, "He will allow me a proportion (of people) whom I will enter into Paradise."" [Quoted from Tafseer Ibn Katheer]

The above illustrates that on the Day of Resurrection there will be no dominion for anyone and no rulers, no one will even own a

word, except with the Permission of Allah, as Allah says, “The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah’s the One, the Irresistible!” [Soorah Ghafir (40): 16]

Abu Hurayrah said, “I heard the Messenger of Allah say, ‘Allah will grasp the earth and roll up the heavens in His Right Hand, then He will say, ‘I am the King, where are the kings of the earth.’” [Saheeh Muslim]

“The Day that Ar-Ruh and the angels will stand forth in rows.” Muqatil bin Hayyan said, “The Ruh is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation.” meaning Jibraeel . [See, Tafseer Ibn Katheer]

Allah said further, **“they will not speak, except him whom Ar-Rahman allows, and he will speak what is right.”** meaning, what is correct and in accordance with the Will of Allah, i.e., No one will intercede unless Allah permits the person to make intercession.

Published by **Quran Sunnah Educational Programs**
www.qsep.com

The 2 Types of Intercession on the Day of Resurrection

a) The first intercession will be when the first and the last of humankind will approach the Messenger to intercede with Allah so that the people may find relief from the terrors of the gathering. The Prophet said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' 'Then they will go to Adam (and other Prophets, but no one will dare to speak before Allah and then finally) …They will come to me and I will ask my Lord's permission. When I see Him, I will fall down in prostration to Him, and He will leave me in that state for as long as He Wills. Then I will be addressed. 'Raise your head! Ask, and your request will be granted. Say, and your saying will be heard. Intercede, and your intercession will be accepted..." [Bukharee] This intercession is special for Prophet Muhammad . [See, Saheeh al-Bukharee (6/236)]

b) The second type of intercession are the numerous other intercessions for the forgiveness of the sinners among the believers that have been mentioned in the Ahadeeth of Allah's Messenger ; the intercession of the Angels, the intercession of the Qur'aan, the intercession of children who die before the age of puberty on behalf of their parents, Prophet's intercession for those who have faith equal to a mustard seed and those who possess the least amount of faith, and others.

Narrated Anas , "I heard the Prophet saying, 'On the Day of Resurrection, I will intercede and say, 'O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts.' Such people will enter Paradise, and then I will say, 'O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts.' [Saheeh al-Bukharee (9/600)]

This is the intercession, which Allah's Messenger has kept postponed for the Day of Resurrection. Narrated Anas that the Prophet said, "For every prophet there is an invocation that surely will be responded by Allah." (or he said), "For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection." [Saheeh al-Bukharee (8/317B)]

This postponed intercession however, is only for those who have faith; those who believe and enact the true meaning of 'La ilaha illa Allah.' Narrated Abu Hurayrah , "I said, 'O Messenger of Allah ! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?' The Prophet said, 'O Abu Hurayrah! I have thought that none will ask me about this Hadeeth before you, as I know your longing for the (learning of) Ahadeeth. The luckiest person to have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart.' [Saheeh Al-Bukharee (8/574)]

ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ

فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾

إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا

يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ

وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

"That is without doubt the True Day.
So, whosoever wills,
let him seek a place with His Lord!
Verily, We have warned you
of a near torment.
the Day when man will see
that which his hands have sent forth.
and the disbeliever will say,
Woe to me! Would that I were dust."

[Soorah an-Naba (78): 39-40]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

Published by **Quran Sunnah Educational Programs**
www.qsep.com

"That is without doubt the True Day." meaning, what we have informed you about is the day of truth, it will come to pass and there is no avoiding it. The truth will overcome the falsehood on that Day, and justice will prevail and on that Day no wealth nor children will benefit anyone. **" So, whosoever wills, let him seek a place with His Lord!"** meaning the path of return to Allah.

"Verily, We have warned you of a near torment," i.e., the Day of Judgement is close. Even if the world continues for millions of years, the Day of Judgement is near because as Allah says, "The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning." [Soorah an-Nazi'at (79): 46] meaning, when the people will be made to come out of their graves to go to the place of Gathering, they will feel that their time in the world was very short. It will seem to them that it was only an afternoon of a day. Allah says in Soorah Ta-Ha (20): 102-4, "The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimoon (criminals, polytheist, sinners, disbelievers, etc.) Zurqa (blue or blind eyed with black faces). In whispers will they speak to each other (saying), 'You stayed not longer than ten (days).' We know very well what they will say, when the best among them in knowledge and wisdom will say, 'You stayed no longer than a day!'

Another way of understanding, **"Verily, We have warned you of a near torment,"** is that the torment with which Allah has threatened is very close. There is nothing between the torment

and man except his death and man does not know when he will die. He may not see the evening; and if he were to see the evening, he may not see the morning. For this reason we are required to cease the opportunity to perform good deeds before (as Allah says in the next verse of Soorah an-Naba), **"the Day when man will see that which his hands have sent forth."**

Allah will leave His creation with no excuse on the Day of Judgement by showing them what they sent forth of deeds, "We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him), 'Read your book. You yourself are sufficient as a reckoner against you this Day.' [Soorah al-Isra (17): 13-14] meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did!

Everyone will be able to read his Book, whether he is literate or illiterate. Ibn Abbas, Mujahid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly. [See, Tafseer Ibn Katheer]

Allah says about this book of deeds in Soorah al-Kahf, "And the Book (of one's Record) will be placed (in the hand of each person) and you will see the Mujrimoon (criminals, polytheist, sinners, etc.), fearful of that which is (recorded) therein. They will say, "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!' And they will find all that they did, placed before them, and your Lord treats no one with injustice."

Published by **Quran Sunnah Educational Programs**
www.qsep.com

[Soorah al-Kahf (18): 49]

Each person will be given his book of deeds; the believer will be given his book in his right hand, from his front, and the disbeliever will be given his book in his left hand, from behind. Imam Qurtubi writes, "As for those, who will be given their books from behind their backs, their left shoulders will be dislocated and their arms will be placed behind them, and they will read their books in that state." [end quote]

As for him who will be given his Record in his right hand will say, 'Take, read my Record! Surely, I did believe that I shall meet my account!' So he shall be in a life, well-pleasing. In a lofty Paradise. The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!

But as for him who will be given his Record in his left hand, will say, 'I wish that I had not been given my Record! And that I had never known, how my Account is. I wish, would that it had been my end (death)! My wealth has not availed me, My power and arguments (to defend myself) have gone from me! (It will be said), 'Seize him and fetter him, Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits! Verily, He used not to believe in Allah, the Most Great.' [Soorah al-Haqqah (69): 19-33]

Qatadah said, "He (who is given his record in his left hand) will hope for death even though in the worldly life it was the most hated thing to him." [See, Tafseer Ibn Katheer]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

People will have DIFFERENT KINDS of RECKONING ACCORDING to their BOOKS of DEEDS

Those whose reckoning will be difficult are the disbelievers. Some believers will also face a lengthy and difficult reckoning due to the magnitude of their sins.

Allah's Messenger narrated an incident of how Allah will rebuke the slave for his evil deeds. It is narrated from Abu Hurayrah that the Messenger of Allah said, "Allah will say on the Day of Resurrection, "O son of Adam, I fell sick and you did not visit Me." He will say, "O Lord, how could I visit You when You are the Lord of the worlds?" Allah will say, "Did you not know that My slave, so-and-so was sick, and you did not visit him? Did you not know that if you had visited him, you would have found Me with him?"

"O son of Adam, I asked you for food and you did not feed Me." He will say, "O Lord, how could I feed You when You are the Lord of the worlds?" Allah will say, "Did you not know that My slave so-and-so asked you for food, and you did not feed him? Did you not

know that if you had fed him, you would have found that with Me?"

"O son of Adam, I asked you to give Me to drink, and you did not give Me to drink." He will say, "O Lord, how could I have given you to drink when You are the Lord of the worlds?" Allah will say, "Did you not know that My slave so-and-so asked you to give him to drink, and you did not give him to drink? If you had given him to drink, you would have found that with Me." [Mishkat al-Masaabeeh (1/486, # 1528)]

For some believers, reckoning will be easy, they are those mentioned in the following verse, "Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning." [Soorah al-Inshiqaq (84): 7-8] Imam Ibn Katheer writes, "This means that he will not be investigated for all the minute details of his deeds. For verily, whoever is reckoned like that, he will certainly be destroyed."

'Easy reckoning' means his deeds will be shown to him without discussion. It is narrated from Aa'isha (radhi allahu anha) that the Messenger of Allah said, "No one will be called to account on the Day of Resurrection but he will be doomed." I said, "O Messenger of Allah, does not Allah say, "…(and she recited the above verse (84): 7-8)." The Messenger of Allah said, "That is only the presentation of the account, but no one will have his account questioned (in detail) on the Day of Resurrection but he will be doomed." [Agreed upon]

Ibn Hajar narrated from Qurtubee in Fathul-Baree, "The account mentioned in the verse is when the deeds of the believer are shown to him, so that he will recognize how Allah blessed him by concealing those sins in this world, and by forgiving him for them in the Hereafter."

It is narrated that Abdullah ibn Umar said, "I heard the Prophet say, "Allah will bring the believer close to Him and shelter

him and screen him, then He will say, “Do you admit such and such a sin, do you admit such and such a sin?” He will say, “Yes, O Lord,” until he will have admitted all his sins, and he will think to himself that he is doomed. Then Allah will say, “I concealed it for you in the world, and I forgive you for it this Day.” Then he will be given the book of his good deeds. But as for the disbelievers and hypocrites, the witnesses will say, “These are the ones who lied against their Lord!” No doubt! the curse of Allah is on the Dhalimoon (polytheist, wrong-doers, oppressors, etc.).” [Soorah Hud (11): 18] [Agreed upon]

RECKONING of the DISBELIEVER

Question: The believer will face his reckoning on the Day of Resurrection, whether his deeds are good or bad. But how will the reckoning of the disbeliever be, when he is not required to observe the same duties as the believer?

Shaikh Muhammad Ibn Salih al-Uthaimeen (rahimahullah) replied, “This question is based on a misconception, because the same requirements are demanded of the disbelievers as of the believer, but he is not obliged to do them in this world. The indication that he is subject to the same requirements is to be found in the verse, “In Gardens (i.e., Paradise) they will ask one another, About Al-

Mujrimoon (polytheist, criminals, disbelievers) (and they will say to them), "What has caused you to enter Hell?" They will say, "We were not of those who used to offer the prayers, Nor did we used to feed the poor; And we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense." [Soorah al-Muddaththir (74): 39-46]

If their suffering were not due to the fact that they did not pray or feed the poor, they would not mention these things. This indicates that they will be punished concerning (neglect of) the minor issues of Islam. This is based on the texts but it is also a matter of common sense, because if Allah will punish His believing slave for what he failed to do with regard to religious obligations, how can He not punish His disbelieving slave? Rather, I could add that the disbeliever will be punished for everything that Allah has blessed him with in this world, his food, drink, etc. Allah says, "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsan (perfection). And Allah loves the good-doers." [Soorah al-Maidah (5): 93]

The apparent meaning of the verse is that the believers are relieved of any blame for what they eat, and it may be understood that the disbelievers are to be blame for what they eat. Similarly, Allah says, "Say (O Muhammad), "Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and at-Tayyibaat [all kinds of Halaal (lawful) things] of food?" Say, "They are, in the life of this world, for those who believe,

(and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).” [Soorah al-A'raf (7): 32]

The phrase, “They are, in the life of this world, for those who believe” indicates that people other than the believers do not have any right to enjoy them. I say that they do not have any shar'i right to them, but the reality of this life is that Allah has created these things and the disbelievers are benefiting from them, and this is something that cannot be denied. This indicates that the disbeliever will be brought to account even for the permissible things that he ate and for what he wore. This is based on the texts but it is also a matter of common sense, for how can it make sense that this disbeliever who disobeys Allah and does not believe in Him should have the right to enjoy that which Allah has created and blessed His slaves with?

If this is clear to you, (then you will see that) the disbeliever will be brought to account on the Day of Resurrection for his deeds, but the way in which the disbeliever will be brought to account will not be like the way in which the believer is brought to account, because the reckoning of the believer will be easy, and his Lord will speak to him alone, and will make him admit to his sins, then He will say to him, “I concealed your sins in the world and I forgive you for them today.” But as for the disbeliever, we seek refuge with Allah, his reckoning will mean that he will confess to his sins and be humiliated before all the people.” [Kitab Fatawa Islamiyah (1/82)]

Courtesy: islam-qa.com

The RECOMPENSE for every MINUTE DEED

"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account." [Soorah al-Ambiya (21): 47] "So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it." [Soorah al-Zalzalah (99): 7-8]

Allah assures his believing slaves that He will recompense every person for each and every minute action on the Day of Judgement and that not even the smallest action will be neglected. The word used in Arabic is 'dharrah' translated here as, 'a speck of dust.' It is the tiny particle, which can be seen in a ray of sunlight when it enters a tiny crack.

Imam Bukharee recorded from Abu Hurayrah that the Messenger of Allah said, “The horses are for three. For one man they are a reward, for another man they are a shield, and for another man they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the Way of Allah. Thus, they spend their entire life grazing in the pasture or garden (waiting). So whatever afflicts them during that lengthy period in the pasture or garden, it will be counted as good deeds for him. Then, if their lengthy period is ended and they are used for a noble struggle or two, their hoof prints and their dung are counted as good deeds for him. When they pass through a stream from which they drink, though he (their owner) does not intend to quench their thirst, yet, it would be counted as good deeds. Therefore, they are a reward for that man.

A man who keeps them to maintain himself and to be independent of others (i.e., begging, etc.), and he does not forget the right of Allah upon their necks and their backs (i.e., their Zakat), then they are a shield for him (from the Hellfire).

A man who keeps them in order to boast, brag and show off, then they are a burden for him (on Judgement Day).” So the Messenger of Allah was then asked about the donkeys and he said, “Allah has not revealed anything concerning them except this single, comprehensive Ayah, “So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.”

In Saheeh al-Bukharee, it is recorded from Adi that the Prophet said, “Fear (ward off) the Fire, even if by giving half a date in charity, and even by saying a single word of good.” Adi also

Published by **Quran Sunnah Educational Programs**
www.qsep.com

narrated from the Prophet, "Do not belittle any good act, even if it is offering drinking water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face." [Saheeh al-Bukharee]

It has been reported from Aa'isha that she gave a single grape in charity and then she said, "To how much dust is it equivalent?"

Similarly, no sin should be underestimated, Aa'isha is reported to have said that the Prophet used to say, "O Aa'isha! Beware of the sins that are belittled, for indeed they will be taken account of by Allah." [An-Nisaee and Ibn Majah]

Imam Ahmad also recorded from Abdullah bin Mas'ood that the Messenger of Allah said, "Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him." And indeed the Messenger of Allah explained the gravity of taking sins lightly when he gave the example of a people who settle in a barren land. Then their leader comes and orders the men to go out one at a time and each brings back a stick until they have gathered a large number of sticks. Then they kindled a fire and burned everything that they threw into it. Similarly, when sins are allowed to accumulate, can destroy a person!!

On the Day of Judgement, people will be HELD ACCOUNTABLE for EVERY MAJOR & MINOR DEED performed in this WORLD.

Foremost deeds that people will be accounted for, are the following:

Prayer

“The first thing among their deeds for which the people will be brought to account on the Day of Resurrection will be prayer. Our Lord will say to His angels, although He knows best, “Look at My slave’s prayer, is it complete or lacking?” If it is complete, it will be recorded as complete, but if it is lacking, He will say, “Look and see whether my slave did any voluntary (naafil) prayers.” If he had done voluntary prayers, He will say, “Complete the obligatory prayers of My slave from his voluntary prayers.” Then the rest of his deeds will be examined in a similar manner.” [Classed as saheeh by al-Albaneei n Saheeh Abu Dawood (770)]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Five Things

In Sunan at-Tirmidhee, it is narrated from Abdullah ibn Mas'ood that the Messenger of Allah said, "The son of Adam will not be released from his Lord's presence on the Day of Resurrection until he has been questioned about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned it, and spent it, and what he did with the knowledge he gained." [Saheeh al-Jamee (6/148, no.7177)]

Blessings of Allah

"...on that Day, you shall be asked about the delight (you indulged in, in this world)!" [Soorah at-Takaathur (108): 8] The questioning will be whether the slave was grateful towards Allah for His favors bestowed upon him, such as health, food, drink, sleep, sustenance, dwelling spouse, children, etc. "…if you count the Blessings of Allah, never will you be able to count them." [Soorah Ibraheem (14): 34]

Imam Ibn Katheer writes, "You will be asked whether you returned His favors by being thankful to Him and worshipping Him." It is narrated on the authority of Anas that the Messenger of Allah said, "Allah will be pleased with His slave if, when he eats some food he praises Him for it, and when he drinks something, he praises Him for it." [Mishkaat al-Masaabeeh, (2/446, no. 4200)]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

PROMISES and COVENANTS

"And fulfill (every) covenant. Verily! the covenant, will be questioned about." [Soorah al-Isra (17): 34]

HEARING, SIGHT and the HEART

"And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart of each of you will be questioned (by Allah)." [Soorah al-Isra (17): 36] Qatadah said, "Do not say, 'I have seen', when you did not see anything, or 'I have heard', when you did not hear anything, or 'I know', when you do not know, for Allah will ask you about all of that.' [See, Tafseer Ibn Katheer]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

the UNFORGIVABLE sin SHIRK

DEFINITION

Shirk is ascribing partners to Allah in His Rububiyah (Lordship) and Uluhiyah (worship). The most common type of Shirk is Shirk in Uluhiyah; such as calling upon others with Allah, or devoting some forms of worship like sacrifice and vows, fear, hope and love to other than Allah. [Quoted from Aqeedah at-Tawheed by Shaikh Salih ibn Fawzan al-Fawzan]

Imam an-Nawawi writes in his commentary on Saheeh Muslim (17/208), "…shortcomings are common among people, and whoever is examined thoroughly and is not forgiven, will be doomed and will enter Hell, but Allah will forgive and overlook sins less than Shirk for whomever He wills."

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Shaikh Salih al-Fawzan (hafidhahullah) explains the reason behind Shirk being the unforgiven sin in his book, 'Aqeedah at-Tawheed.' We quote him hereunder to understand the severity of this major sin:

SHIRK is the GRAVEST sin due to the following REASONS:

1. It is resembling the creatures with the Creator in terms of the attributes of Divinity, for he who ascribes a partner to Allah; he in effect resembles him with Him (Allah). This is the gravest injustice. Allah says: "Verily, Shirk is gross injustice." [Soorah Luqman (31): 13]

   Injustice signifies putting a thing in a wrong place. Thus, he who worships other than Allah, he places the worship in a place other than its own, and dedicates it to one who does not deserve it; hence, it is gross injustice.

2. Allah has stated that He does not forgive the one who does now disavow Shirk. He says: "Surely, Allah will not forgive (the sins of) ascribing partners to Him, but He will forgive whatever is short of that to whoever He wishes." [Soorah an-Nisa (4): 48]

3. Allah has stated that a Mushrik (one who commits Shirk) shall be banned from Jannah (Paradise) and that he shall live in Hell-fire forever. Allah, the Exalted, says, "Surely, whoever ascribes

Published by **Quran Sunnah Educational Programs**
www.qsep.com

a partner to Allah, Allah shall bar him from Jannah and Hell-fire shall be his abode, and the wrongdoers shall have no helpers." [Soorah al-Maidah (5): 72]

4. Shirk nullifies all good deeds. Allah, the Exalted, says: "Were they to commit Shirk, then the good deeds, which they accomplish, would have been nullified." [Soorah al-Anam (6): 88]
   And Allah says: "It has been revealed to you and to those before you, if you commit Shirk your good deeds shall be nullified and you shall certainly be of the losers." [Soorah az-Zumar (39): 65]

6. The Shirk is the gravest of all major sins. The Messenger of Allah said, 'Shall I inform you about the gravest of all major sins?" We (Sahabah) said, "Certainly, O Messenger of Allah." He said, "Ascribing partners to Allah, and disobeying parents."

Ibn al-Qayyim said, "Allah has asserted that the purpose of the creation and the commands is that He should be recognized by His Names and Attributes and be worshipped alone, with no partners ascribed to Him, and that people should maintain justice through which the heavens and the earths were established. Allah, the Exalted, says: "Verily, We sent Our Messengers with clear proofs, and sent down with them the Book and the Balance (justice) that people may establish justice." [Soorah al-Hadid (57): 25]

Allah informed us that He sent the Messengers and revealed the Books for people to establish justice. The greatest form of justice is Tawheed, which is its spearhead and backbone, and Shirk is injustice. Allah says, "Surely, Shirk is the greatest Zulm (wrong) indeed." [Soorah Luqman (31): 13]

Shirk is the gravest form of injustice, and Tawheed is the best form of justice. Hence, whatever opposes this purpose most is considered as the gravest of all major sins. Ibn al-Qayyim went on to say: "And since Shirk in particular opposes that purpose, it is absolutely the gravest of all major sins,… Allah, Glory be to Him, neither accepts a good deed performed by a Mushrik, nor an intercession made in his favor. He does not respond to his supplication, or accepts his hope for having it fulfilled. The Mushrik is the most ignorant of Allah for setting a rival from creatures to the One Who created them, which is the worst type of ignorance and the worst type of injustice on the part of the Mushrik. Even though the Mushrik does not wrong his Rabb (Lord) by his Shirk, but in reality he wrongs his own self."...

7. Shirk is defaming and derogatory from which Allah declared Himself far removed. He who ascribes a partner to Allah, he in effect asserts to Allah what Allah declares Himself free from, and this is the worst form of opposition and defiance to Allah, the Exalted." [end quote]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

What we have read about the gravity of Shirk necessitates that we learn more about it in order to protect ourselves from the terrors of the Day of Judgement and the everlasting punishment of the sweltering Hell-Fire. Hereunder is another excerpt from the same book, 'Aqeedah at-Tawheed,' comprehensively explaining the types of Shirk.

The 2 Types of Shirk

"Shirk is of two types:

GREATER SHIRK, which constitutes apostasy, and condemns the person who practices it to Hell-Fire, and to live therein eternally if he does not relinquish it before death. Shirk is devoting an act of worship to other than Allah, such as; supplication, vows, offerings that are made to jinn, graves or Shaytaan. Fear of the dead, jinn and Shaytaan that they may harm or sicken him and hope for things from others that only Allah can provide such as fulfilling needs and granting relief as practiced nowadays around tombs that are built on graves of pious people. Allah says: "and they worship, instead of Allah that which can neither harm nor profit them, and they say, 'These are our intercessors with Allah.'" [Soorah Yunus (10): 18]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

LESSER SHIRK, which does not constitute apostasy, but damage Tawheed, and is conducive to greater Shirk. It is of two kinds:

1) The first kind: Obvious Shirk which constitutes of;

Utterances such as swearing by other than Allah and

Actions such as wearing a ring or a thread for the purpose of warding-off evil, or wearing a talisman or other items for fear of evil-eye, or otherwise.

If the person who wears them believes that such things are the means of warding-off evil or bringing relief. In that case, wearing them is considered as lesser Shirk, because Allah does not make things as means of protection.

But if he believes that these things themselves ward-off evil, then such belief constitutes a major Shirk because he depends on other than Allah.

The second kind: Hidden Shirk pertains to intentions and wills; such as doing something which usually is done as a means for seeking nearness to Allah, but one does it only so that people commend him for it; such as performing Salat or giving charit to be praised, or raising one's voice with the Dhikr (remembrance of Allah) or reciting Qur'aan for people to hear him and praise him. When an act of worship is done in Riya (doing an act of worship in order to make people see it or hear it), it is nullified. Allah, the Exalted, says: "So let him who hopes to meet his Rabb do good deeds without ascribing a partner to Allah in worshipping his Rabb." [Soorah al-Kahf (18): 110]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

No one will be RESPOSIBLE for the SIN of ANOTHER

"…No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return…" [Soorah al-An'aam (6): 164]

Imam Ibn Katheer writes, "thus emphasizing Allah's reckoning, decision and justice that will occur on the Day of Resurrection. The souls will only be recompensed for their deeds, good for good and evil for evil. No person shall carry the burden of another person, a fact that indicates Allah's Perfect Justice…. Scholars of Tafseer commented, "No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased." [Tafseer Ibn Katheer]

However, the Qur'aan also mentions that, "They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed

is that which they shall bear!" [Soorah an-Nahl (16): 25] i.e., they will be held guilty not only for going astray themselves, but also for tempting others and having them follow their lead.

So, he who misguides others, will bear the burden of sins that he himself commits, as well as the sins of those whom he misguided just like those who call people to guidance will be rewarded for their own good deeds and those who follow them in good.

Mujahid said, "They will bear the burden of their own sins, and they will bear the sins of those who obeyed them, but that will not lessen the punishment of those who obeyed them at all."

Will the sins of the Muslims be placed on the disbelievers of the People of the Book?

Question: Please explain for us the Hadeeth Qudsi which mentions that Allah will take the sins of the Muslims from them and put the sins of Muslims over the Jews and Christians?

Shaikh Sa'd al-Humayd replied, "This Hadeeth is to be found in Saheeh Muslim (2767), narrated from Abu Moosa from the Prophet who said, "On the Day of Resurrection, some of the Muslims will come with sins like mountains, but Allah will forgive them and will put them (the sins) onto the Jews and Christians." So this hadeeth is saheeh.

With regard to its meaning, an-Nawawi said in his commentary, "The meaning of this hadeeth is the same as the hadeeth narrated by Abu Hurayrah, "For each person there is a place in Paradise and a place in Hell." When the believer enters

Paradise, his place in Hell is taken over by the disbeliever because he deserves that because of his kufr. The meaning of the phrase, "your ransom from the Fire," is that you could have entered Hell, but this is your ransom because Allah has decreed a certain number to fill it; when the disbelievers enter Hell because of their kufr and sins, this is like a ransom for the Muslims.

With regard to the report, "On the Day of Resurrection, some of the Muslims will come with sins..." Allah will forgive the Muslims these sins and will absolve them of them, and He will put the like of those sins onto the Jews and Christians because of their kufr and sins. So they will enter Hell because of their own actions, not because of the sins of the Muslims. This report has to be interpreted in this manner, because Allah says, "And no bearer of burdens shall bear another's burden." [Soorah Fatir (35): 18]

It may be that the meaning is; sins which the disbelievers innovated and initiated, because whoever starts a bad thing will bear a burden of sin like that of each person who does that thing." [courtesy: islam-qa.com]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

THE BALANCE

"After the Reckoning is complete, the people's deeds will be weighed (in the Balance), because the weighing has to do with reward and punishment. So it is apt that it should come after the Reckoning. The Reckoning is to evaluate the deeds, and the weighing is to determine the amount of reward or punishment." [Al-Qurtubi]

the BALANCE is REAL

The Balance is real with two pans with two pans and it is huge in size, and it will be very accurate in its evaluation. Ibn Taymiyah (rahimahullah) writes, "…deeds will be weighed on scales to show whether the good deeds outweigh the bad deeds or vice versa. This is what justice means, and this is how justice may be established, as is the case with scales of this world. As for how this weighing will be carried out is like asking how any of the matters of the unseen will come to pass (i.e., it is known only to Allah)." [Majmoo al-Fatawa (4/302)]

The scholars differed as to whether it is one Balance in which people's deeds will be weighed, or whether there are numerous Balances, so that each person will have his own Balance. Those who said that there will be numerous balances quote as evidence the fact

Published by **Quran Sunnah Educational Programs**
www.qsep.com

that the word appears in plural form in some verses, for example, "And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners." [Soorah al-Anbiya (21): 47]

Those who say that it will be one Balance quote as evidence the words of the Prophet , "The Balance will be set up on the Day of Resurrection and even if the heavens and the earth were to be weighed in it, they would fit. The Angels will say, "O Lord, who will be weighed in this?" Allah will say, "Whoever I will among My creation." Then Angels will say, "Glory be to You, we did not worship You as You deserved to be worshipped." [Silsilah al-Ahaadeeth as-Saheehah, (2/656, hadeeth no. 941)]

Hafidh Ibn Katheer writes in the Tafseer of the verse 21: 47, "The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein." [See, Tafseer Ibn Katheer]

WORDS will be weighed in the BALANCE

Words will be weighed in the balance as indicated in Hadeeth narrated by Abu Hurayrah that the Prophet said, "Two words that are light on the tongue will weigh heavily in the Balance and are beloved to the Most Merciful, Subhaan Allah il-'Azeem, Subhaan Allahi wa bi Hamdihi (Glory be to Allah the Almighty, Glory and Praise be to Allah)." [Saheeh al-Bukharee (6406)]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

DEEDS will be weighed in the BALANCE

The Prophet said, "There is nothing that will be placed in the Balance that will weigh more heavily than a good attitude. The one who has a good attitude will attain thereby the status of one who fasts and prays (a great deal)." [Saheeh Sunan al-Tirmidhee (1629)]

BOOKS of deeds will be weighed in the BALANCE

The books of deeds will be weighed as is indicated in the hadeeth of *al-Bitaaqah* that the Messenger of Allah said, "Allah will separate a man belonging to my Ummah in the presence of all creatures and will spread ninety-nine scrolls for him, each scroll extending as far as the eye can see. Then He will say, "Do you object to anything in this? Have my scribes who keep note wronged you?" He will say, "No, my Lord." He will ask him, "Do you have any excuse?" He will say, "No my Lord." Allah will say, "On the contrary, you have with Us a good deed, and you will not be wronged this Day." A slip of paper will then be brought out, on which are the words, 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and His Messenger." Allah will say, "Bring your weight (i.e., the scrolls)." The man will say, "O Lord, what is this slip of paper in comparison to these scrolls?" And He will reply, "You will not be wronged." The scrolls will then be put in one side of the Balance and the slip of paper in the other, and the scrolls will become light and the slip of paper heavy, for nothing could compare in weight to the name of Allah." [Saheeh Sunan at-Tirmidhee (2127)]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

PEOPLE will be weighed in the BALANCE

Abu Hurayrah narrated that the Messenger of Allah said, “A huge fat man will be brought on the Day of Resurrection, and he will not weigh more before Allah than the wing of a gnat. Recite, “and on the Day of Resurrection, We shall assign no weight for them.” [Soorah al-Kahf (18): 105] [Saheeh al-Bukharee]

People will be weighed in the balance is also known from the story of Ibn Mas’ood, who was trying to break a siwaak branch from an araak tree and he had thin legs and the wind started to buffet him, so the people laughed at him. The Messenger of Allah said, “What are you laughing at?” They said, “O Prophet of Allah, because his legs are so thin.” He said, “By the One in Whose Hand is my soul, they will weigh more heavily in the Balance than Mount Uhud.” [Classed as hasan by al-Albanee in Sharh at-Tahawiyah]

"the disbeliever will say, Woe to me! Would that I were dust."

On that Day, when people will be confronted with their evil works, every person will wish that he could disown his evil deeds and that a long distance would separate them from him. Allah says in Soorah aali-Imran, "On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His Punishment) and Allah is full of Kindness to the (His) slaves." [Soorah aali-Imran (3): 30]

Due to the gravity of what he sees of terror, fright and punishment in store for him, **"the disbeliever will say, 'Woe to me! Would that I were dust!"** meaning, he will wish that he had only been dust in the worldly life. He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allah and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels.

It has been said that he will only wish for that when Allah passes judgement between all of the animals that were in the worldly life. Allah will rectify matters between them with His Just Wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns. Then, when the judgement between them is finished, He (Allah) will say to them (the animals), "Be dust." So they will all become dust. Upon witnessing this, the disbeliever will say, "Would that I were dust!" meaning, "I wish I was an animal so that I would be returned to dust." [See, Tafseer Ibn Katheer]

Published by **Quran Sunnah Educational Programs**
www.qsep.com

Blank Page

Published by **Quran Sunnah Educational Programs**
www.qsep.com

This is the end of the Tafseer of Soorah an-Naba and
it contains severe warnings,
and encouragement to perform good deeds,
and to seek success on the Day of Judgement.
We ask Allah to make it an admonition for our hearts and
Cure our hearts from its sicknesses.
And all praise and thanks are due to Allah.
He is the Giver of success and protection from error.